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Leadership Styles in Indonesia
Between Cultural Specificity and Universality

Proefschrift

Proefschrift ter verkrijging van de graad van doctor aan Tilburg University
op gezag van de rector magnificus, prof. dr. Ph Eijlander,
in het openbaar te verdedigen ten overstaan van een door
het college voor promoties aangewezen commissie in de Ruth First zaal
van de Universiteit op maandag 19 mei 2014 om 14.15 uur.

door Angela Oktavia Suryani, geboren op 31 oktober 1976
te Jakarta, Indonesië

Promotores: Prof.dr. A. J. R. van de Vijver
Prof.dr. Y. H. Poortinga
Prof.dr. B. N. Setiadi

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CHAPTER 1
General Introduction

In a global world where managers across cultures are interconnected, collaborate, and easily move from one culture to another, there is a need to understand types of leadership that are appreciated, practiced, and effective in other cultures than one's home culture. Most leadership theories were developed in the United States, Canada, and Western Europe (Den Hartog & Dickson, 2004). They may be less suitable to explain leadership styles in non-Western contexts, since principles and values about outstanding leadership characteristics could be diverse. A local perspective should be taken into account to understand leadership styles in a more comprehensive way. This awareness has directed experts of leadership to conducting cross-cultural studies (e.g., Bass, 1997; House, Hanges, Javidan, Dorfman, and Gupta, 2004; Pellegrini, Scandura, and Jayawarman, 2010; Taormina and Selvarajah, 2005). Such comparative analysis of numerous cultures has led to findings of culture-common or universal leadership characteristics (e.g., Bass, 1997; House et al., 2004).

The argument whether leadership style is culture specific or universal is still continuing. In a recent review of cross-cultural leadership studies, Moan and Hetland (2012) found support for culture specificity rather than universality of leadership. The research design of those studies contributed to this support. First, they included a small number of countries; as a consequence it would be difficult to argue for universality (given the small number of cultures) and cross-cultural differences could be easily interpreted as supporting cultural specificity. Second, researchers used specific local history and cultural background as the foundation for hypotheses to understand leadership preferences in current settings. This is the opposite of examining current preferences and explaining the results in terms of cultural background. There is a possibility that the approach is more geared towards finding culture specificity rather than universalism.

In a landmark study that started with an indigenous approach, Smith, Torres, Leong, Budhwar, Achoui, and Lebedeva (2012) took several local concepts for informal ways to achieve influence in business organizations (*quanxi* in China, *wasta* in Arab nations, *jeitinho* in Brazil, *svayazi* in Russia, and "pulling strings" in Britain). Using close translations of the terms they asked various national samples to rate the presence of these forms of influence. They found that indigenous concepts from other cultures were perceived as representative of

the local ways to gain influence. Moreover, several times a non-local concept was perceived as more typical than the local concept.

In the debate between culture specificity and universality of leadership, this dissertation intended to investigate leadership styles in Indonesia, both from an indigenous and a cross-cultural perspective. The main question was to what extent leadership in Indonesia can be characterized as culture-specific and to what extent it is better described with culture-common or universal characteristics. The project was also meant to contribute to further development of leadership and organizational behavior theory. More important, the information was meant to be of value for expatriate and local managers working in Indonesia and Indonesian managers working outside of Indonesia.

The question of cross-cultural differences and similarities in leadership styles can be answered with a research design which allows both local Indonesian qualities and culture-common qualities of leadership to emerge. Hence, a series of studies was set up for both indigenous and culture-comparative analysis. The project followed a mixed-method approach (qualitative and quantitative), and included a wide range of organizations and participants. Thus, the research reported in this dissertation combines two approaches, the cross-cultural and the indigenous. As an introduction to the empirical studies reported in subsequent chapters, the following sections give a brief overview of these approaches, the development of cross-cultural research on leadership, the political and cultural context of Indonesian leadership styles, and a description of previous leadership studies in Indonesia. This introductory chapter is concluded with a brief description of the studies conducted for the present project.

Cross-cultural and indigenous research on leadership

Leadership is a process of influencing others to make them understand and agree about what should be done and how to do it, and facilitating their efforts to achieve the shared objectives (Yukl, 2006). Similarly, Northouse (2007) describes leadership as a process of an individual influencing a group of people to attain a shared goal. House et al. (2004) define leadership in an organization as the ability of an individual to influence, motivate, and enable members of that organization to contribute toward organizational effectiveness and success.

In the research conducted for this project, it is axiomatic that the way a manager leads an organization is influenced by principles valued in his or her culture (McShane & Von Glinow, 2005). As already mentioned, many theories of leadership were developed in Western context. It is frequently found that Western style leadership does not guarantee business

success in Asia (Jenkins & Chan, 2004; Taormina & Selvarajah, 2005). This suggests that there is no single best set of practices of management in the world, a notion that has inspired many researchers to conduct cross-cultural research on leadership behavior.

Most cross-cultural studies on leadership behavior have been carried out by comparing cultural groups or countries. These studies have attempted to identify the etic (universal) and emic (culture-specific) status of beliefs, values, perceptions, attitudes, and managerial practices, and to relate cross-cultural differences to organizational achievement. The alternative is an indigenous approach. This is a scientific perspective on human behavior and human understanding which emphasizes what is native to a culture; in other words, indigenous research in a culture is research designed for its people (Kim & Berry, 1993). In explaining phenomena, this approach uses terms and concepts from the culture that is being observed. This approach is crucial for understanding and developing local leadership styles in accordance with local context. Sinha's (1980, 2008) work on Nurturant-Task Leadership in India is an example of research of an indigenous leadership style.

The advancement of cross-cultural leadership studies

Progress in cross-cultural leadership studies until 1980s has been reviewed by Bass (1990) in *Bass and Stogdill's Handbook of Leadership*. He observed that most studies were ethnocentric from examining the applicability of Western leadership theory (especially leadership in a U.S. context) in other nations. Further, House et al. (2004) noted that at the time comparisons included only a small number of nations from North America, Western Europe, Latin America, and Asia. Hence, there was little information about leadership in Southern Asian, African, Arab, and Eastern European nations. Many studies used existing standardized American instruments that possibly do not cover leadership characteristics of non-US or non-western nations.

After Bass's review, cross-cultural leadership theory and research have improved (House et al., 2004). More studies used a grounded approach, compared more countries, and employed advanced statistical methods and in-depth qualitative analysis. In a review by Dickson, Den Hartog, and Michelson (2003) of progress of cross-cultural leadership studies from 1996 – 2002, the distinction between emic and etic was emphasized. They presented leadership studies that supported either cultural congruence or universalism.

According to Lonner (1980, 2011), there are seven levels of universalism, namely simple, variform, functional, diachronic, ethnologically oriented, systematic behavioral, and

cocktail party universalism. Simple universalism represents a strongly etic conception, for example human sexuality. Variform universalism occurs when a construct can be found elsewhere but with variation of manifest forms of behavior; for example, aggression can be expressed in various ways, openly or indirectly, etc. Functional universality, as described by Lonner, entails that "a psychological theory would have to be sensitive to societal variation of interrelated behaviors that have the same social consequences" (p 74). Bass (1997) borrowed Lonner's levels to introduce variform functional universality and systematic behavioral universality of leadership. In Bass's variform functional universalism the same relationships between variables are found everywhere, but the strength of such a relationship can vary across cultures. The notion of a systematic behavioral universal suggests that a sequence of behaviors is equivalent across cultures or that the structure and organization of a behavioral cluster is stable over cultures (see also Dickson et al., 2003).

Dickson et al. (2003) observed that while the interest in the universality of leadership continues, the quest for simple universality is declining. Endeavors to find differences between cultures are more common, since cultural dimensions are more refined and it is difficult to find invariant important leadership characteristics across cultures. Moreover, recently a non-Western leadership style, namely paternalistic leadership, has been recognized. The present project started from the position that the concept of leadership should be analyzed both from a culture-comparative perspective and from a local perspective.

The political and cultural context of Indonesian leadership styles

As the fourth largest country in the world, with a population of more than 237 million, Indonesia is a major potential partner and market for global industries and business organizations. In line with the recovery from global economic crisis, the global competitiveness index (GCI) of Indonesia is gradually increasing (Geiger, 2011). This development can be observed in better education of the work force, rapid growth of the middle class, and the volume of investments in industry by local and foreign funders. This improvement is similar to that in other newly industrialized countries, namely Brazil, Russia, India, China, and South Africa (BRICS countries).

Indonesia consists of more than 300 indigenous ethnic groups, with 450 local languages and 6 major religions (Badan Pusat Statistik, 2010; Suryadinata, Ananta, & Arifin, 2003). Among these, the Javanese group is dominant. This is not only because of its population size (41.71%) but also due to its political position. Government offices in all provinces have many employees with Javanese background. Consequently, the Javanese

culture has a large influence on administration and business. The concept of power in Javanese perspective is infused into modern Indonesia.

The Javanese supremacy was particularly strong during the period of “Javanization” by the second president, Suharto, when Javanese beliefs and practices permeated Indonesian political and daily life. Suharto was known as an authoritarian leader. His regime led Indonesia for 32 years with a tradition of patrimonial governance, lack of accountability and transparency, centralized power, state interventionism and undermining of local initiatives. This style created in people a need to secure and protect their belongings, position, and status, as well as employing corruption, collusion, and nepotism (Maning & Diermen, 2000). A self-protective tendency was still common after the regime fell and it continues, as manifested in the high corruption perception index of Indonesia (rank 118, with score 32) (Transparency International, 2012).

Hierarchically, Javanese classify "men" into two levels, namely *wong cilik* (peasants, followers) and *priyayi* (aristocrats, leaders). The distribution of power is constructed on this basis. The elements in the environment are integrated into a supernatural universe. Therefore, people should maintain the existing harmony and regularity (Sarsito, 2006). Central values to achieve this unity are *rukun* (harmony), avoidance of open conflict, and *hormat* (respect).

A specific Indonesian aspect of decision-making behavior that has been noted by foreign researchers is *musyawarah-mufakat* (discussion and consultation-consensus) (Brandt, 1997; Pareek, 1988). The ideal is that everyone is given the opportunity to speak out, every difference negotiated, and adjustments made until consensus is reached. Voting is not promoted; this may accommodate the majority but will overrule the interests of the minority. This method of decision-making takes time, but in the end, the result should please all parties. In a Western perspective, this approach, when applied in organizations, can be categorized as a participative approach to leadership.

Musyawarah-mufakat as a principle demonstrates a democratic way of problem solving and decision-making. However, in practice, adjustments hardly change the original proposal, especially when it has been initiated by a powerful person (Pareek, 1988). It is frequently observed that a leader in a group is controlling the way *musyawarah* (discussion), is being conducted and with skillful communication techniques manipulates subordinates to accept his (rarely “her”) opinions. Here, sensitivity about avoiding conflict plays a role. Conflicts may be primarily about differences of opinion between parties, but there are also emotions accompanying conflicts. The differences of opinion can be solved by compromising,

but the emotions involved have to be handled in another way. There are strong norms on control of emotion expression. A person is seen as virtuous if he or she can control emotions in a conflict situation.

Another principle is *gotong-royong* (carry together), derived from a traditional activity, *kerja bakti* (work to help) performed by people in the villages. When there is a community need, such as repairing streets or building a school or a mosque, community members will do this together without any reward or payment. In work organizations, one still finds *gotong royong*. People will work together even on tasks that are beyond their range of duties. However, the motivation behind this may be self-interest rather than a social orientation; helping others can mean an investment to obtain favors in the future.

Pareek (1988) stated that "face" is a very sensitive issue in Indonesia. Face is a representation of reputation and pride. Criticism may be acceptable under four eyes, but reputation matters in front of others. When someone is criticized in front of others, he or she will feel *malu*, a feeling of deep shame and humiliation. This leads to specific ways of communication. The way of speaking should be *alus*, which is polite, low voice, low pitch, slow in pace, calm, unemotional, and indirect. Sensitivity to non-verbal behavior is important, because in order to maintain someone's face, Indonesians should avoid saying "no" or other expressions of direct rejection. Rather, they should say "yes" even if there is no true agreement or intention to act.

Among the Javanese hierarchy is highly respected. In relation to the elder and persons in high position, Javanese should experience a feeling of *isin* (Magnis-Suseno, 1991), a feeling of shame. *Isin* is introduced from a very young age. A child is taught to be concerned about peoples' opinion; someone's reputation and pride depend on the viewpoint of others.

In order to maintain harmony in hierarchical situations, Javanese emphasize *rasa* and *eling* as basic competencies. *Rasa* is awareness (sensitivity) of the position of oneself in the universe; understanding one's position, a person will behave accordingly. *Eling* is an awareness (thoughtfulness) of a person about his or her origin; it leads to controlling one's behavior to be always in line with the norms.

Javanese leadership principles. Some early Javanese leadership principles that were considered important for Indonesian leaders are merit (e.g., *Hasta Brata*), obligation (e.g., *Tri Brata Mangkunegara*) and education (e.g., *Tri Prakarti Utama*) (Moeljono, 2008). The last principle, formulated as the "trilogy of education" came from Ki Hadjar Dewantara, the founding father of education in Indonesia (Moeljono, 2008). There are three aspects of education adopted as leadership principles that are to be seen as acts of a teacher to a pupil. A

teacher should be a model (giving himself as example) when positioned in front (*ing ngarso sung tulodo*), giving motivation and inspiration when positioned in the middle (*ing madyo mangun karso*), and giving supervision when positioned behind (*tut wuri hadayani*). This is still acknowledged at present; it is used as one of eleven codes of conduct of the national armed forces (Jenkins, 1984) and as a slogan of the education ministry (Moeljono, 2008). Shiraishi (1996) described that Ki Hadjar Dewantara's was the pioneer who emphasized "family-ism" in Indonesian modern organizations; in his school, there were no "employees" instead, there were "family members" who jointly formed an organization and shared its resources. Teachers were referred to as *Bapak* (father) or *Ibu* (mother) and students as *anak* (child), regardless of their background.

Previous cross-cultural and indigenous leadership studies in Indonesia

Cross-cultural leadership studies involving Indonesia have been reported by Hofstede, Hofstede, and Minkov (2010), House et al. (2004), and Taormina and Selvarajah (2005). Hofstede et al. (2010) found that Indonesians accept hierarchical relationships and unequal power among individuals in organization and community. In such conditions, subordinates would feel uncomfortable near their leader. Task delegation would not be effective because subordinates would expect decision and authorization from the leader. Indonesian scores were high on Collectivism and Femininity, which indicates the importance of family and interpersonal relationships. These values were also reflected in Taormina and Selavrajah's (2005) finding that Indonesian managers had a high score on a *consideration for others* scale, while masculine behavior and direct communication were rated low. The study by House et al. (2004) that examined managers' perception of excellent leadership characteristics in a range of countries showed that Indonesian managers valued charismatic/value-based type of leadership above team orientation, humane orientation, and participation leadership, whereas the autonomous and self-protective types were appraised to be less effective in Indonesia.

Indigenous studies of leadership in Indonesia were carried out by Brandt (1997) and Setiadi (2007). Brandt interviewed expatriates in Indonesia asking for their experiences in working with Indonesians. He found that Indonesian managers practiced a *Bapakism* ("*father-ism"*) style. In *Bapakism*, a leader is a *role model* who puts emphasis on noble values, such as honesty, responsibility, care, and integrity. The manager is responsible for the organizational achievement and subordinates' social welfare, whereas the subordinate follows his or her leader's direction without questioning or expressing doubt. Indonesians believe that a

manager has absolute power toward the subordinate. This points to the leadership style performed by a manager being authoritarian; his or her decision does not take into consideration the subordinate's opinion.

Setiadi (2007) interviewed 37 top and middle managers of private and government companies about their experience with their managers and the future leadership style they desired. Most of them had experience with an authoritarian manager and very few of them dealt with a participative manager. For the future, these managers believe that a *pseudo-participative* management style would be effective, since it is difficult to change from an authoritarian to a participative style directly. In this model, the manager gives subordinates an opportunity to express their opinions so that they will feel involved, but fundamentally the decision is still made by the manager. This study also revealed that these managers wanted to realize a transformation in their functioning towards more positive social relationships with subordinates. They expected that managers can become warmer, fairer, and more empathic. The future manager should also be willing to listen, to take a role as consoler, and to give guidance and motivation. This kind of style portrays intimate relationships in which due consideration is given to the individual. However, both studies had limitations with respect to their samples and method of data collection. Brandt's conclusion about *Bapakism* leadership style was based on interviews of expatriates working in Indonesia, while Setiadi's study was based on interviews of 37 local managers.

The aim of the project

Considering previous studies of leadership styles in Indonesia and the development of cross-cultural leadership studies, the present project was carried out in a series of studies to examine culture-specific and universal elements of leadership styles in Indonesia. The studies are divided into three major parts. The first part aims at identifying local leadership styles in Indonesia using an indigenous approach. While earlier researches used only qualitative or quantitative methods, the present project uses both. Many studies have been conducted about leadership effectiveness in organizations by measuring its relations to variables such as subordinates' performance, work motivation, productivity, organizational commitment, and job satisfaction, the second part assesses the effectiveness of leadership styles on organizational behavior in business organizations in Indonesia. The third part of the project aims at studying the specificity and universality of the leadership styles by examining leaderhip styles found in Indonesia in other cultures

Overview of the chapters

In chapter 2, a series of three studies describes leadership characteristics practiced in Indonesia and considered important for the future development of the country. These three studies were carried out to accomplish three objectives. The first study examined the indigenous characteristics of leadership in Indonesia through a qualitative method using interviews and focus group discussions with Indonesian managers and staff. Using this approach, descriptions of leadership behaviors, traits, and characteristics from participants' experiences were collected. This approach was considered as a good method to collect samples of behaviors for generating a psychological test or scale (Crocker & Algina, 1986). In the second study, a questionnaire pertaining to indigenous leadership characteristics was administered to Indonesian managers to identify leadership styles perceived to be important for Indonesia's future and styles practiced currently by Indonesian managers. The third study used a comparative method by applying a questionnaire consisting of leadership characteristics from the GLOBE study (House et al, 2004) supplemented with items from the Indonesian questionnaire to a sample of Indonesian managers. Through this approach the emic and etic leadership styles taken to be important for Indonesia's future were identified.

Chapter 3 reports a study that was intended to examinee the effectiveness of leadership styles, as reflected in organizational behaviors. The examination included pairs of managers and subordinates from various commercial companies in Jakarta and included two methods of assessment, namely self-reports and ratings of others. An analysis was applied to identify whether a model of leadership effectiveness was dissimilar, since the two groups tend to differ in their perceptions of leadership and organizational behaviors (Fleenor, Smither, Atwater, Braddy, & Sturm, 2010). A dissimilar pattern of associations between leadership and organizational behaviors in manager and subordinate groups might occur because the two groups differ with respect to hierarchical level, tasks, and responsibility.

Chapter 4 describes two studies set up to examine the perception of representativeness, effectiveness, appreciation, and the frequency of practice of leadership styles in Indonesia and in some other cultures. The examination included samples of employees in Indonesia and China and samples of students with work experiences (part time workers) in Australia, China, Indonesia, Japan, and Netherlands. The study also tested relationships between leadership styles and their outputs, namely leader-member exchange relationship, work motivation, and productivity. The first study included employees from Indonesia and China because of the two countries' similar standing on cultural dimensions (House et al., 2004). It was argued that the

leadership styles found in Indonesia should be present and effective in China. The second study was carried out to test the leadership styles in a wider context with more variation in economic and cultural background. The design of this study was meant to examine the possibility of finding the same features of leadership styles that had been found in Indonesia elsewhere.

Finally, chapter 5 describes a summary of the most essential results of these studies, the implication of the project for the cross-cultural analysis of leadership and organizational behaviors theory and future research, as well as practical implications (intervention) of these studies for leadership development programs.

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CHAPTER 2

Indonesian Leadership Styles: A Mixed-Methods Approach

Abstract

Indonesian leadership characteristics were examined in three studies, using mixed methods. In the first, qualitative, study 127 indigenous characteristics of Indonesian leadership were identified from interviews and focus group discussions with Indonesian managers and staff. In the second study, a questionnaire based on the characteristics found in the first study was administered to Indonesian managers to identify Indonesian leadership styles. Using factor analysis, two highly correlated dimensions were extracted, labeled benevolent paternalism and transformational leadership. In the third study, a questionnaire consisting of leadership characteristics from the GLOBE study, supplemented with a selection of 49 items from the Indonesian questionnaire, was administered to another sample of Indonesian managers. We found that Indonesian leadership has two components; the first involves a more local modernization dimension that ranges from (traditional) benevolent paternalism to (modern) transformational leadership, the second is a more universal person- versus team-oriented leadership dimension. We conclude that Indonesian leadership has both emic and etic aspects.

Keywords: Indonesia, leadership styles, transformational leadership, paternalistic leadership

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Indonesian leadership styles: A mixed-methods approach

In the few existing studies on Indonesian leadership styles, there is an emphasis on the cultural specificity of Indonesian values and management styles (e.g., Brandt, 1997; Pareek, 1988). This information is particularly useful for foreign managers working in Indonesia or with Indonesians. However, uniqueness is only one side of the medal. A balance between common and unique aspects is needed both to gain a proper perspective on the relevance for Indonesia of distinctions identified elsewhere and to inform Indonesian managers about ways in which things may be done differently outside their country. We present three separate studies. The first addressed indigenous characteristics of Indonesian leadership on the basis of interviews and focus group discussions with Indonesian managers. The second study sought to identify factors underlying these characteristics. The third study addressed relations between Indonesian leadership characteristics and leadership characteristics established elsewhere.

Transformational and paternalistic leaderships in cross-cultural research

There has been a growing awareness that Western ideas and leadership practices may not be applicable in non-Western countries. This has been driving researchers to propose or conduct studies of leadership involving cultural context (Bass, 1990; Dorfman, Howell, Hibino, Lee, Tate, & Bautista, 1997; Hartog, House, Hanges, & Ruiz-Quintanila, 1995; House, Hanges, Javidan, Dorfman, & Gupta, 2004; House, Wright, and Aditya, 1997; McShane & VonGlinow, 2005; Oh, 2004; Propper & Druyan, 2001; Van de Vliert, 2006; Yan & Hunt, 2005). The aim of the cross-cultural studies is to gain a more comprehensive understanding of human behavior by identifying both etic (universal) and emic (culture-specific) patterns (Cheung, Van de Vijver, & Leong, 2011). For example, Dorfman and colleagues (1997) conducted research in five countries (Japan, South Korea, Taiwan, Mexico, and the US) and found that three of six leadership behaviors were common, namely supportive, contingent reward, and charismatic. The more specific behaviors were directive, participative, and contingent punishment. In recent research, two styles of leadership have gained prominence: transformational leadership (Dickson, Hartog, & Mitchelson, 2003; Jung, Bass, & Sosik, 1995; Punj & Krishnan, 2006) and paternalistic leadership (Aycan, 2006; Pellegrini, Scandura, & Jayaraman, 2010).

Transformational leadership is focused on activating subordinates' intrinsic motivation and dealing with developmental processes of changing or transforming subordinates (Avolio & Bass, 2002; Burns, 1978). Bass (1990) introduced four dimensions of transformational

leadership: charisma (which was later renamed *idealized influence*), inspirational motivation, intellectual stimulation, and individualized consideration. A charismatic leader shows high self-esteem, self-possession, generosity, openness, honesty, and concern for others. As an inspiration to motivate others, a transformational leader is expressive, convincing, and attractive in communication. Transformation of others is carried out through intellectual stimulation by encouraging the use of creative and innovative ideas or different perspectives in problem solving.

Jung, Bass, and Sosik (1995) argued that transformational leadership is more effective in collectivistic cultures than in individualistic cultures. In a collectivistic group, individuals are respecting the authority as their model of conduct; they obey and confirm this model; therefore, it is easier for a leader to provide guidance in a collectivistic than in an individualistic culture. Dickson and associates (2003) support this argument by showing that collectivists tend to identify themselves with their leader and are more willing to give more priority to group goals than to individual goals. In individualistic cultures, individuals are stressing their personal interest and goals. There is more concern with individual achievement and reward. Punj and Krishnan (2006) showed that power distance as identified by Hofstede (2001) correlated positively with transformational leadership. This may seem paradoxical, because Hofstede showed that in high power distance cultures, participative or consultative leader is not respected. Followers demand a strong and competent leader who is giving direction in detailed instruction (see Hofstede, 1980). Punj and Krishnan argued that in India, followers on the one hand are looking for participation and on the other hand are seeking a strong leader. Their suggestion to enhance transformational leadership in this culture is by emphasizing individualized consideration of workers' needs and interests.

Paternalistic leadership is "a style that combines strong discipline and authority with fatherly benevolence and moral integrity" (Farh & Cheng, 2000, p. 94; see also Pellegrini & Scandura, 2008). The three dimensions of paternalistic leadership are authoritarianism, benevolence, and morality. Authoritarianism refers to leader behaviors that emphasize authority and control, and demand obedience from subordinates. Benevolence refers to leader behaviors that display individualized, holistic concern for subordinate's personal and family well-being, which will gain subordinate gratitude and obligation to repay in the future. The last dimension, morality, represents leader behavior that demonstrates superior virtues (e.g., acting as exemplar/model in personal and work conduct), which makes subordinates respectful and promotes identification with the leader. Sinha (1980, 2008) stated that the

leader is similar to a father who is nurturant, caring, and dependable, but also authoritative, demanding, and disciplining. The "father" protects and provides for the subordinates, whereas the subordinates voluntarily render to the superior and show loyalty and deference.

Aycan (2006) and Pellegrini and associates (2010) showed that paternalistic leadership is appreciated in collectivistic cultures. In these cultures, individuals are showing high conformity and interdependence, being responsible of others, and exchanging loyalty. Compliance and conformity are voluntary; obeying authority is a virtue. In contrast to individualistic cultures, which emphasize autonomy, self-reliance and self-determination, showing authority will stimulate compliance and conformity. For the same reason paternalism is an unfavorable leadership style in individualistic cultures.

Aycan (2006) showed that in a high power distance culture, subordinates are respecting a leader who is superior in key competences (knowledge, skills, and expertise) and moral standards. The leader is dominant in determining what the best is for the subordinate. In lower power distance cultures, where the power is shared equally, a dominant position of a leader is perceived as a violation of the personal needs of the subordinate.

This description shows that transformational and paternalistic leadership styles are likely to develop in collectivistic and high power distance cultures. The relationship between the two can be explained by referring to Popper and Mayseless (2003) who described four points on which the roles of parent and transformational leader are similar: (a) both are sensitive and responsive, showing individual consideration; (b) both are reinforcing autonomy, actively giving opportunities, promoting relevant experiences, and presenting explanations; (c) both put limitations and rules which are flexible; and finally, (d) both are setting examples a subordinate can identify with. We like to argue that a leader with a transformational leadership style can be compared with a democratic parent, who in turn is equal to a benevolent father in paternalistic leadership. The two leaders both care for their subordinates, support them, and provide a model that they can follow and look up to.

Indonesian context

Indonesia is a multiethnic and multicultural nation. Among the ethnic groups, the Javanese are the largest and most dominant (Suryadinata, Ananta, & Arifin, 2003). There are some Javanese leadership principles that are likely to influence Indonesian leadership characteristics, namely merit (e.g., *Hasta Brata*), obligation (e.g., *Tri Brata Mangkunegara*), and education (e.g., *Tri Prakarti Utama*) (Moeljono, 2003; Rukmana, 1990; Simanjuntak, Hisyam, Prasetyo, & Nastiti, 2006). In line with these principles, Darwis (2004, p. 198)

described a leader as taking the role of father (wise), mother (receiving aspiration), friend (tolerant, enjoy gathering, open to discussion), educator (patient), priest (model of moral actions), and pioneer (creative and intelligent). He also mentioned a large number of virtues, such as providing inspiration, being honest, being motivated, having spirit and ambition, and being strong and determined.

Magnis Suseno (1991) stated that Indonesians are appreciating and maintaining hierarchy. This is in line with Darwis (2004) who noted that organizations in Indonesia are bureaucratic and autocratic. Employees may be capable in their job but still depend on the leader who is responsible for making decisions, to provide guidance, to give attention, and to protect and care for them.

Indonesian organizational behavior has been studied from an indigenous perspective (Brandt, 1997; Setiadi, 2007) and from a culture-comparative perspective (Hofstede, 2001; House et al., 2004; Taormina & Selvarajah, 2005). On Hofstede's (2001) four culture dimensions, there are two salient scores for Indonesia: a high score on power distance and a low score on individualism (see Irawanto, 2009). In the GLOBE leadership study by House et al. (2004; Irawanto, 2009), Indonesians are appreciating humanity and collectivism, but are low on valuing assertiveness and gender equality. The Indonesian leader is not allowing the subordinate to participate; the employee will be motivated by the group and oriented towards the group. Individual achievement is appreciated as group achievement, and the relationship between leader and subordinates is personal. This culture has the potential for developing and favoring paternalistic styles. In another culture-comparative study, Taormina and Selvarajah (2005) investigated the value of Confucianism in leadership of managers in ASEAN countries (Association of South East Asian Nations). They showed that *considering others* was highly valued by Indonesian managers of Chinese descent.

Brandt (1997), taking an indigenous perspective, interviewed expatriates in Jakarta about their work experiences with Indonesians. The expatriates viewed *Bapak-ism* (*father-ism*) to be an important aspect of Indonesian leadership style. Setiadi (2007) used a grounded theory approach to study the leadership styles practiced in Indonesia. Most of participants had dealt with an authoritarian manager and very few with a participative manager. For the future, the participants expected a participative leadership style to become more prominent.

The cultural context and empirical studies of Indonesian leadership suggest that Indonesian managers are likely to use paternalistic rather than transformational styles. However, the studies mentioned employed one approach only, indigenous or cross-cultural,

qualitative or quantitative, and included specific samples. The present studies aimed to be more comprehensive by including a mixed method approach, using indigenous and comparative methods, qualitative and quantitative techniques and by varying respondents and types of companies. The qualitative approach is regarded as an adequate method for exploratory research (Patton, 2002). By using a mixed methods approach we combine an exploratory and qualitative first stage in which we explore emic concepts with a quantitative second stage that combines an emic and etic perspective (Creswell & Clark, 2011; Karasz, 2011).

Study 1

In this study we solicited descriptions of management and leadership characteristics of Indonesian managers. An indigenous approach was followed by interviews and Focus Group Discussions (FGDs) with Indonesian managers and staff. Participants' accounts of leadership and managerial experiences were recorded and terms and clauses of leadership behaviors, traits, and values were extracted. Thereafter experts in leadership evaluated these characteristics as to whether or not these are frequently practiced and considered relevant to future Indonesian leadership. This study resulted in lists of indigenous Indonesian leadership characteristics for both criteria.

Method

Participants. In this study, 41 interviews and 3 FGDs were held with 59 Indonesian participants who were sampled by convenience methods in Jakarta (N = 55) and Yogyakarta (N = 4). The sample comprised 13 CEOs, 20 managers, 3 business owners, and 23 staff, who worked at subsidiaries of multinational companies in Indonesia (N = 8), joint-venture companies (N = 8), and local companies (N = 43). Part of the data came from a study by Setiadi (2007) who conducted interviews on the topic of the present study with 13 CEOs and 7 senior managers.

Instrument and procedure. The questions in interviews and FGDs were based on reviews of management behaviors (Yukl, 2004). The questions covered experiences of success and failure as managers, difficulties and problems in daily managerial activities such as decision-making, organizing and delegating tasks, giving feedback, and conflict management. The rationale was that in order to identify leadership traits, behaviors, and styles, it is an effective approach to ask how the target person is managing his or her organization. The questions also explored situations of interpersonal relationship,

communication, and cultural diversity in participants' organization. Protocols were structured by using the critical incident technique (Flanagan, 1954; Stitt-Gohdes, Lambrecht, & Redmann, 2000). Participants were asked to give concrete examples of their experience regarding the topic of a question. The sequence of the questions was standardized with opening questions (informed consent and demographic issues), general questions on Indonesian leadership styles, details about experiences as managers or subordinates, and expectations about the future Indonesian leadership styles. The interviews and FGDs were conducted by the first author in the Indonesian language; the interviews lasted 60 – 75 minutes, while the FGDs took 90 – 100 minutes.

Results

First, all interviews and FGDs were transcribed. In these protocols, participants' working behaviors, actions, experiences, traits, attitudes, and values were identified by using a thematic analysis approach. Thematic analysis focuses on identifiable themes and patterns of behaviors (Aronson, 1994; Broun & Clarke, 2006). First, participants' experiences related to leadership were identified from direct quotes or summaries of their statements. Second, leadership clauses and terms were extracted from these quotes and summaries. In this way, we found 1148 terms and clauses. A label and definition for each clause or term were identified with the help of dictionaries of human resources competencies (Daya Dimensi Indonesia, 2006; Gebelein, Lee, & Sloan, 1997; LOMA, 1998), dictionaries (*Kamus Bahasa Indonesia* (Departemen Pendidikan Indonesia, 2008), Oxford Advanced Learner's Dictionary (Wehmeier, Mcintosh, & Turnbull, 2008), and leadership literature (e.g., Bass, 1990; Pareek, 1988). In a third step, the first and last author checked the quality of each term and definition. Some of the expressions had an ambiguous meaning and were excluded from further analysis (n = 28). An example is "to comprehend the organization's condition" (this could refer to office politics, organizational culture, systems, etc.). Finally, clauses with a synonymous or very similar meaning were combined; for example, "individual approach", "personal approach", "private approach", and "personal touch", were categorized as "personal approach". The process of combining and rephrasing reduced the data set to 250 clauses.

For further analysis all clauses that corresponded with items in the GLOBE questionnaire were dropped (n = 43). This was done to focus on indigenous characteristics and to avoid overlapping items in the final study (Study 3) in which both Indonesian concepts and concepts used in the GLOBE questionnaire were to be included. The remaining 207

clauses were interpreted provisionally as characteristics specific to Indonesian working behaviors, actions, traits, attitudes, experience, and values. Next, we counted the number of times a characteristic was mentioned in the interviews and FGDs; Table 1 has a list of those that emerged most frequently.

Table 1

The Top-10 List of Leadership Characteristics Mentioned in Interviews and Focus Group Discussions

No	Label	Description	*N* frequencies	*N* participants
1	People oriented	Focus on organizing, supporting, developing and caring for the people	48	30
2	Developing others	Makes other people grow and advance	26	21
3	Educating others	Giving exercises to, training, or teaching other people in order to make them comprehend something	24	24
4	Family oriented	Taking care of the work and people as a family	21	14
5	Giving trust	Believe in subordinates to do their work	19	18
6	Communicating the vision and mission of the organization	Informing and socializing the vision and the mission of the organization to subordinates	18	18
7	Subordinates' characteristics	Recognizing subordinates' abilities, characteristics, and working styles	18	18
8	Openness	Being able to think about, accept, or listen to different ideas or people	17	17
9	Giving feedback	Giving advice or information to subordinates about how good or bad they way their doing work	15	15
10	Responsible	Taking blame when something goes wrong	14	14

Eight Indonesian experts (persons with academic and/or professional background in leadership) evaluated these 207 terms, as to whether or not these leadership characteristics were practiced frequently and whether or not they were expected to be relevant for the future of Indonesian managerial leadership. Of the 207 characteristics, 127 characteristics were rated by more than half of the judges as frequently practiced, to be of future relevance, or both.

The characteristics described leadership traits (n = 60; e.g., dynamic and passionate), leadership behaviors (n = 48; e.g., educating others and directing), leadership styles (n = 8; e.g., people oriented and process oriented), and organizing departments or companies (n = 11; e.g., the setup of giving feedback). Javanese terms were also identified, namely *rasa* (self-

awareness), *musyawarah-mufakat* (discussion until consensus), *mengayomi* (giving protection), and *tut wuri handayani* (giving supervision). The results showed that most of the characteristics were more related to personality (traits) than to actual behavior. Together the characteristics suggested a strong orientation to people, group, and family.

Another nine experts (four leadership scientists with managerial experience and five company directors) made quantitative evaluations. They rated both the frequency of practice and relevance for the future of Indonesian leadership of the 127 items. They used a five-point Likert scale (anchors ranged from 1 to 5). A close inspection of the data showed that four judges used only the two highest score categories of the practices scale. We found that the rank order of the items remained the same if the scores of these judges were excluded; yet, excluding the items led to more interrater consistency. An interclass correlation coefficient (ICC, absolute agreement) and Cronbach's alpha were applied to compute the inter-rater reliability of the scales from five judges. Cronbach's α for the frequency of practice scale was .66 and the average inter-rater agreement was .59, which means the judges have moderate agreement about current practices. The relevance for the future scale had a somewhat higher consistency with a value of Cronbach's α of .75 and an ICC of .73, which means they have strong agreement about characteristics that are important for Indonesian's future. These values were deemed adequate to obtain stable estimates of the relative position (endorsement) of the items to compute mean scores.

The overall mean score for frequency of practice became $M = 2.68$ ($SD = .62$) and for future relevance $M = 4.21$ ($SD = .71$). The top ten characteristics for future relevance consisted mainly of items reflecting transformational leadership as described by Bass (1990; Bass & Riggio, 2006), including communicating the organization's vision and mission. Personal characteristics, such as self-development and competence, also received high ratings (see Table 3). Transformation of others was shown by willingness to coach and building trust. These characteristics were less practiced by Indonesian managers ($M < 2.68$), except for building ownership ($M = 3.40$). Average ratings of frequency of current practice for most of the items in Table 3 were below the midpoint of the scale, underlining the discrepancies between current and desired practice in the perception of these expert raters.

The correlation between the two ratings was significant and negative, $r(127) = -.58$, $p < .05$. The set of experts' ratings showed predominantly traditional people-oriented leadership styles as far as current practices are concerned. Items with high scores included being religious, bureaucratic, a career path based on seniority, and celebrating religious holidays as

official activity in the office (see Table 2). However, when relevance for the future was rated, most of these characteristics were below the scale mean (M < 4.21), especially "doing anything to please the boss" (M = 2.00).

Table 2

Top 10 Most Highly Rated Characteristics for Current Practices

No.	Terms and Clauses	Rating in frequently practices scale (M = 2.68)	Rating in relevant for the future scale (M = 4.21)
1	Being religious	4.60	4.20
2	Bureaucratic	4.40	2.20
3	Career path based on seniority	4.40	2.20
4	Celebrating religious holidays in the office as official activity	4.40	3.80
5	Doing anything to please the boss	4.20	2.00
6	Giving command	4.00	3.50
7	Lobbying	4.00	4.20
8	Charisma	3.80	3.80
9	Paternalistic	3.80	3.40
10	Collectivistic	3.80	3.80

Table 3

Top 10 Most Highly Rated Characteristics of Relevance for the Future

No	Terms and Clauses	Rating in relevance for the future scale (M = 4.21)	Rating in frequently practices scale (M = 2.68)
1	Building ownership	5	3.40
2	Competent	5	2.20
3	Down to field	5	2.00
4	Willing to coach	5	2.40
5	Responsible	5	1.80
6	Self-development	5	2.80
7	Building trust	5	2.20
8	Wise	5	2.40
9	Communicating the vision and mission of the organization	5	2.60
10	Being ethical	4.80	2.60

Discussion

The first study was intended to identify Indonesian leadership characteristics through interviews and FGDs. Most of the identified concepts describe leadership traits rather than actual leadership behaviors. Moreover, there was a salient people and family orientation. Ratings by judges confirmed that the top ten characteristics reflect predominantly a people/family-oriented management style. The findings are in line with authors such as Moeljono (2003), Rukmana (1990), and Simanjuntak (2006) who argue that most traditional Javanese principles are portraying traits rather than behaviors, and that the focus is on nurturance of people. In anticipation of global competitiveness, the ratings by experts on future relevance revealed a need for transformational leadership. There was a rather striking agreement among the experts about the most desirable leadership characteristics for the future.

The negative correlation between experts' evaluations of current practice and future relevance can be explained with reference to the deprivation hypothesis suggested by Javidan, House, Dorfman, Hanges, and de Luque (2006). People tend to view what "should be" based on what they see as lacking in everyday practice; practices that are infrequent get high desirability scores creating a negative correlation between frequency and desirability.

Study 2

The second study aimed to identify the dimensional structure of the indigenous Indonesian leadership characteristics. To accomplish this, the characteristics identified in the previous qualitative study were evaluated in terms of frequency of practice and relevance for the future of Indonesian leadership through a quantitative analysis, involving larger size samples of managers.

Method

Participants. This study included 184 participants in Jakarta (116 males and 68 females), aged 19 to 68 years (M = 41.67, SD = 10.84), who had worked as managers from 6 months to 40 years (M = 8.27, SD = 6.71). They came from 12 different ethnicities, with ethnic Chinese (N = 100) and Javanese (N = 42) as the largest groups. In Indonesia, the Chinese ethnic group is leading in the economic sector (Brandt, 1997; Suryadinata, 2008). They started emigrating from China as trader or merchant in the eleventh century (Lindblad, 2007). Since the immigration from mainland China has stopped, numerous intermarriages between Chinese and Indonesians have taken place. The locally-born Indonesians speaking

Chinese are called *peranakan* Chinese (Suryadinata, 2000). They are assimilated to the Indonesian culture (Suryadinata, 2004).

Instrument and procedure. In Study 1, a set of 127 leadership characteristics was derived from interviews and FGDs. This number was considered to be rather large for a questionnaire, especially items had to be evaluated in terms of two features, frequency of practice and relevance for the future. It was decided to drop the 47 characteristics that were mentioned only once in the interviews and FGDs, as these were less likely to be representative of leadership. The remaining 80 characteristics were converted into items. The items were written in a self-report format with a 7-point Likert response scale. The same item set was administered twice with different instructions. The first time respondents rated frequency of current practice, ranging from 1, *never practiced*, to 7, *always practiced*. The second time they rated relevance for management in the future of Indonesia (ranging from 1, *very unimportant*, to 7, *very important*).

A copy of the questionnaires was handed out to each participant individually by the first author, who also explained the aim of the study and went through the instructions. In addition, the participants were informed that the completed questionnaire would be collected after a week.

This study used exploratory factor analysis to determine the latent variables underlying the characteristics for both the frequency of practice and the relevance for the future. Exploratory factor analysis is often used in data with unknown and possibly high dimensionality, as was the case here (Costello & Osborne, 2005).

Results

Principal component analysis was carried out separately for both scales. Both the KMO and Bartlett's test pointed to the adequacy of the analysis of the current practice scale (KMO = .95; Bartlett's test of Sphericity was $\chi^2(2016) = 11563.62$, $p < .01$). Findings were similar for the future relevance scale (KMO = .93; Bartlett's test of Sphericity was $\chi^2(2016) = 8160.12$, $p < .01$).

The scree plot and interpretation of the factor loadings pointed to a two-factorial solution. We used an oblimin rotation. The total variance explained in the current practices scale was higher (58%) than in the future relevance scale (44%). The correlation between the two dimensions in each scale was high ($r = 0.74$ in the current practices scale, and $r = .62$ in the future relevance scale). The factor loadings are presented in Table 4. It was found that task

and people orientation items were mixed in each of the two scales. The factors were labeled transformational leadership and paternalistic benevolence (*Bapak*-ism).

The transformational dimension showed the highest loadings for the following items: being an agent of change (.85), educating others (.83), making breakthrough (.80), dynamic (.80), having courage (.79), and fighting spirit (.79). The paternalistic benevolence (*Bapak*-ism) dimension involved many items about communication skills and harmony; the highest loading was found for *musyawarah-mufakat* (discussion – consensus) (.82), followed by presenting positive attitudes toward multiculturalism (.80), being polite (.77), performing accommodative communication (.76), creating a fluid communication between super-ordinates and subordinates (.76), and having cultural sensitivity (.75). Both scales were very reliable; the value of Cronbach's α was .97 for transformational style and .98 for *Bapak*-ism.

Table 4

Structure Matrix of Items in Transformational and Paternalistic Benevolence Leadership Styles

No.	Leadership Characteristics	Frequency of practice		Future relevance	
		Bpk	Trans	*Bpk*	Trans
1.	Appreciating subordinates	-.05	*.70*	.14	*.55*
2.	Breakthrough	.04	*.80*	.22	*.57*
3.	Building sense of ownership	-.11	*.59*	.03	*.55*
4.	Agent of change	.06	*.85*	.21	*.44*
5.	Competent	-.03	*.74*	.05	*.60*
6.	Having Courage	.03	*.79*	.19	*.51*
7.	Credible	-.11	*.71*	.02	*.53*
8.	Democratic	-.11	*.71*	.09	*.58*
9.	Developing others	-.13	*.73*	.00	*.73*
10.	Discipline	-.07	*.72*	-.08	*.72*
11.	Down to field	-.07	*.73*	-.09	*.56*
12.	Willing to coach	-.10	*.78*	.08	*.66*
13.	Dynamic	-.11	*.80*	.21	*.66*
14.	Educating others	-.01	*.83*	.01	*.68*
15.	Empowering	-.04	*.70*	-.04	*.60*
16.	Facilitator	-.14	*.69*	-.09	*.72*
17.	Fighting Spirit	-.02	*.79*	-.01	*.68*
18.	Giving trust	-.16	*.51*	.20	*.44*
19.	Integrity	-.21	*.63*	.11	*.54*
20.	As a model	-.11	*.70*	.12	*.55*
21.	Dare to fail	.04	*.67*	.14	*.48*

Table 4

Structure Matrix of Items in Transformational and Paternalistic Benevolence Leadership Styles (continued)

No.	Leadership Characteristics	Frequency of practice		Future relevance	
		Bpk	Trans	*Bpk*	Trans
22.	Flexible	-.10	*.69*	.23	*.42*
23.	Learning oriented	-.18	*.60*	.33	*.43*
24.	Multitasking	.00	*.48*	-.10	*.57*
25.	Passionate	.10	*.76*	.23	*.58*
26.	Having need to change*	-.35	*.41*	*.51*	.18
27.	Networking	*.42*	-.29	*.55*	.21
28.	Openness	*.54*	-.34	*.64*	.11
29.	People oriented	*.54*	-.35	*.64*	.07
30.	Polite	*.66*	-.16	*.77*	-.03
31.	Process oriented	*.64*	-.13	*.65*	-.03
32.	Problem solver	*.50*	-.35	*.67*	.02
33.	Self-awareness	*.64*	-.20	*.66*	.08
34.	Self-control	*.71*	-.15	*.71*	.13
35.	Self-development	*.63*	-.21	*.57*	.29
36.	Self-motivation	*.75*	-.07	*.65*	.18
37.	Straight-forward	*.52*	-.27	*.49*	.21
38.	Stress-tolerance	*.64*	-.10	*.47*	.26
39.	Supportive	*.70*	-.18	*.58*	.09
40.	Transparent	*.73*	-.12	*.54*	.16
41.	Understanding the spirit of the duties	*.63*	-.21	*.60*	.13
42.	Wise	*.62*	-.27	*.62*	.13
43.	Cultural sensitivity	*.73*	.19	*.75*	-.21
44.	"Rasa"[a]	*.66*	.02	*.68*	.01
45.	"Tut Wuri Handayani"[b]	*.69*	-.16	*.69*	.10
46.	"Ing ngarso sung tulodo"[c]	*.71*	-.19	*.61*	.23
47.	"Ing madyo mangun karso"[d]	*.70*	-.22	*.63*	.13
48.	Commitment	*.54*	-.28	*.62*	.11
49.	Communal	*.60*	-.20	*.68*	.01
50.	Communication by walking around	*.60*	-.08	*.58*	-.04
51.	Open-mindedness	*.64*	-.25	*.74*	.12
52.	Ethic	*.66*	-.18	*.58*	.10
53.	Communicating the goal of the organization to ordinates	*.76*	.02	*.52*	.15
54.	Communicating the vision and mission of the organization to subordinates	*.69*	-.05	*.57*	.18
55.	Accommodative communication	*.59*	-.26	*.76*	-.11

Table 4

Structure Matrix of Items in Transformational and Paternalistic Benevolence Leadership Styles (continued)

No.	Leadership Characteristics	Frequency of practice		Future relevance	
		Bpk	Trans	*Bpk*	Trans
56.	Identifying subordinate's ability, character, and working style	*.56*	-.32	*.67*	-.10
57.	Performing change management	*.58*	-.19	*.48*	.10
58.	"Musyawarah-mufakat"[e]	*.82*	.08	*.57*	-.04
59.	Using non-verbal behavior/communication	*.67*	.24	*.57*	-.21
60.	Constructing the operational goal of the organization	*.65*	-.07	*.68*	-.02
61.	Presenting positive attitudes toward multiculturalism	*.80*	.09	*.75*	.00
62.	Rotating the tasks among subordinates	*.57*	.01	*.44*	.12
63.	Creating a fluid communication between subordinates and their super ordinates	*.57*	-.26	*.76*	-.06

Note. Factor loadings > .40 are in italics.

Bpk = Bapak-ism leadership; Trans = Transformational leadership

* Having need to change is not positioned in the same dimension.

[a]Awareness and sensitivity of the position of oneself in the universe and acting accordingly. [b]Providing guidance for subordinate. [c]Being an example for subordinate. [d]Motivating subordinate. [e]Decision-making method that allows subordinates to speak out.

The factors of the two scales were tested for similarity. A target rotation, followed by the computation of factorial agreement (Cheung, Leung, & Au, 2006; Van de Vijver & Leung, 1997) indicated that the structure was equivalent. The proportionality coefficient (also known as Tucker's phi) was .97 for the first dimension and .95 for the second dimension. These values strongly suggest that the factor structure in the two scales was identical.

Discussion

This study aimed to identify the structure of indigenous Indonesian leadership style. The frequency of practice and future relevance of a set of 80 items, derived from the Indonesian leadership characteristics in Study 1, was administered to Indonesian managers. Two dimensions were extracted, labeled transformational leadership and *bapak*-ism. Items in the dimension of transformational leadership correspond to four categories mentioned by Avolio and Bass (2002; see also Bass & Riggio, 2006). Their dimension of idealized influence is represented in our items about being a model and showing integrity (see Table 4, item 19 and 20). Items of appreciation of subordinates, developing others, and educating others (item

1, 9, and 14) pertain to Avolio and Bass's dimension of individualized consideration. Items of breakthrough, being an agent of change, and being a facilitator (item 2, 4, and 16) pertain to intellectual stimulation. Finally, items about building sense of ownership and giving trust (item 3 and 18) pertain to the dimension of inspirational motivation.

The items loading on the factor of *bapak*-ism leadership style could not be classified in terms of dimensions in the literature. The factor appears to correspond neither to paternalistic leadership as explained in the literature (Aycan, 2006; Farh & Cheng, 2000; Pelligrini & Scandura, 2008), nor to Sinha's (1980, 2008) nurturant leadership style.

The *bapak*-ism of the present study goes back to a Javanese father (*bapak*) and the three principles of education (*Tri Prakarti Utama)* associated with this role (Moeljono, 2003; Shiraishi, 1996). A *bapak* is someone who is an example for his or her subordinates, inspiring and motivating them, and giving them guidance. These *bapak* characteristics are represented in Table 4 by items such as item 45 (giving guidance to subordinate), item 46 (being an example for subordinate) and item 47 (motivating subordinate). The Javanese characteristics of "rasa" (item 44) and "musyawarah-mufakat" (item 58) also fit *bapak*-ism. It should be noted that in this dimension, there are no items displaying authoritarian actions, such as controlling or demanding obedience and loyalty.

The *bapak*-ism dimension also includes items on attitudes toward diversity (culture) and communication skills, such as showing a positive attitude toward multiculturalism (item 61 in Table 4), cultural sensitivity (item 43), politeness (item 30), accommodation of arguments in communication (item 55), and creating communication flow between subordinates and superordinates (item 63). These characteristics have not been reported in previous analyses of paternalistic leadership styles.

Our study suggests that the family provides a good metaphor of organizations in Indonesia (Shiraishi, 1996). Communication between leader and subordinates is analogous to communication between a father/mother and children at home. The communication mode is face-to-face or face-to-group. The messages are delivered indirectly, contextual, and full of nonverbal behaviors (gesture, face, and voice expression) (Magnis-Suseno, 1991). The content of the messages is frequently reflective. When a leader is giving guidance, being a model, or motivating subordinates, he/she will use this approach. Subordinates are attached to their leader as they are attached to their parents. This relationship can be seen from the way they call their superior "bapak" (father) or "ibu" (mother) (Shiraishi, 1996), and any senior "mas" (big brother) or "mbak" (big sister). Although *bapak*-ism has some correspondence to

other leadership styles such as paternalism, we would argue that *bapak*-ism has enough unique features to be called an indigenous Indonesian leadership dimension.

This study revealed a positive correlation between transformational leadership and *bapak*-ism, which may seem contradictory to the results of Study 1. This contradiction may be explained by the differences in characteristics of the participants. In Study 1, the participants are experts who are managers and academics who are likely to have made evaluations from a more distant (theoretical) perspective. In Study 2, the participants are middle managers from diverse private business who would evaluate items based on the perspective of their daily experiences and activities.

Study 3

The two previous studies revealed indigenous Indonesian leadership characteristics that were rated in terms of current practices and importance for the future. The third study was meant to appraise Indonesian leadership characteristics in comparison with global leadership styles, thereby identifying both emic and etic components of Indonesian leadership. Indonesian leadership characteristics identified in Study 1 were used as items in a questionnaire together with items from the GLOBE project (House et al., 2004). The factorial structure underlying the items was examined in order to obtain a comprehensive picture of leadership styles that encompasses both the emic factors that we derived and the etic factors found in the GLOBE project.

Method

Participants. This study included 341 Indonesians (209 males and 131 females; one missing value), aged 20 to 66 years (M = 38.87, SD = 9.84), who had been in a management function between 1 and 35 years (M = 6.61, SD = 6.48). They were working in four industrial cities, namely Jakarta (238 persons), Denpasar (50 persons), Yogyakarta (34 persons), and Bandung (19 persons), and had 14 different ethnicities, with Javanese (N = 115) and Chinese (N = 111) as the largest groups.

Instrument and procedure. We administered subscales of the GLOBE questionnaire constructed by House et al. (2004) to assess general leadership behaviors. These scales consist of 112 items and were found to be reliable and valid across cultures (House et al., 2004). Participants evaluated the items as to whether they inhibit or contribute to a person being an outstanding leader on a 7-point Likert-type scale. Indonesian leadership characteristics (n =

49), which were evaluated as highly relevant for the future (i.e., items rated above the mean of the future relevance scale) by the second group of experts in Study 1, were added. All of these Indonesian leadership characteristics were formulated as items, using the same response format as the GLOBE questionnaire. In total, there were 161 leadership items in the questionnaire.

Translation of the questionnaire. The items were written in the Indonesian language. Four persons with expertise in psychology, leadership, and English literature were involved in the translation and back translation of the GLOBE questionnaire. Guidelines suggested by Van de Vijver and Leung (1997), and Van de Vijver and Tanzer (2004) were followed. Two psychologists jointly translated the GLOBE questionnaire into the Indonesian language, and the other experts did the back translation. Three other psychologists with expertise in leadership judged the quality of the translations and back translations. Revisions were made until at least two of these three judges reached agreement that the meaning of both versions was equal.

Validity and reliability of GLOBE questionnaires for Indonesians. In the GLOBE study, the internal consistency and the inter-rater reliability of six second-order factors of leadership style were rather high (M = .84 for Cronbach's α and M = .95 for inter-rater reliability). For the 21 leadership subscales, the average of the internal consistency was lower (M = .75) (House et al., 2004). In the present study, we worked with the 21 leadership subscales rather than the six global scales to get a more detailed picture about leadership characteristics. We found the internal consistencies of the adaptive version to be lower than in the GLOBE study (mean value of Cronbach's α = .60). Some of these subscales were showing unacceptably low values (Cronbach's α ranged from .20 to .80). We removed five subscales with a value of α below .55; in addition, we dropped some items in other subscales to improve their reliability; the 16 remaining subscales with 74 items had an average internal consistency of .67, with a range from .56 to .80.

*Administration of the questionnaire***.** Participants were either approached directly by the first author or via a director or HR manager of their company. The questionnaire was handed out to each participant individually either by the first author or by the director or HR manager. The instructions and the aim of the study were explained to the participant. The questionnaires were collected a week later.

Results

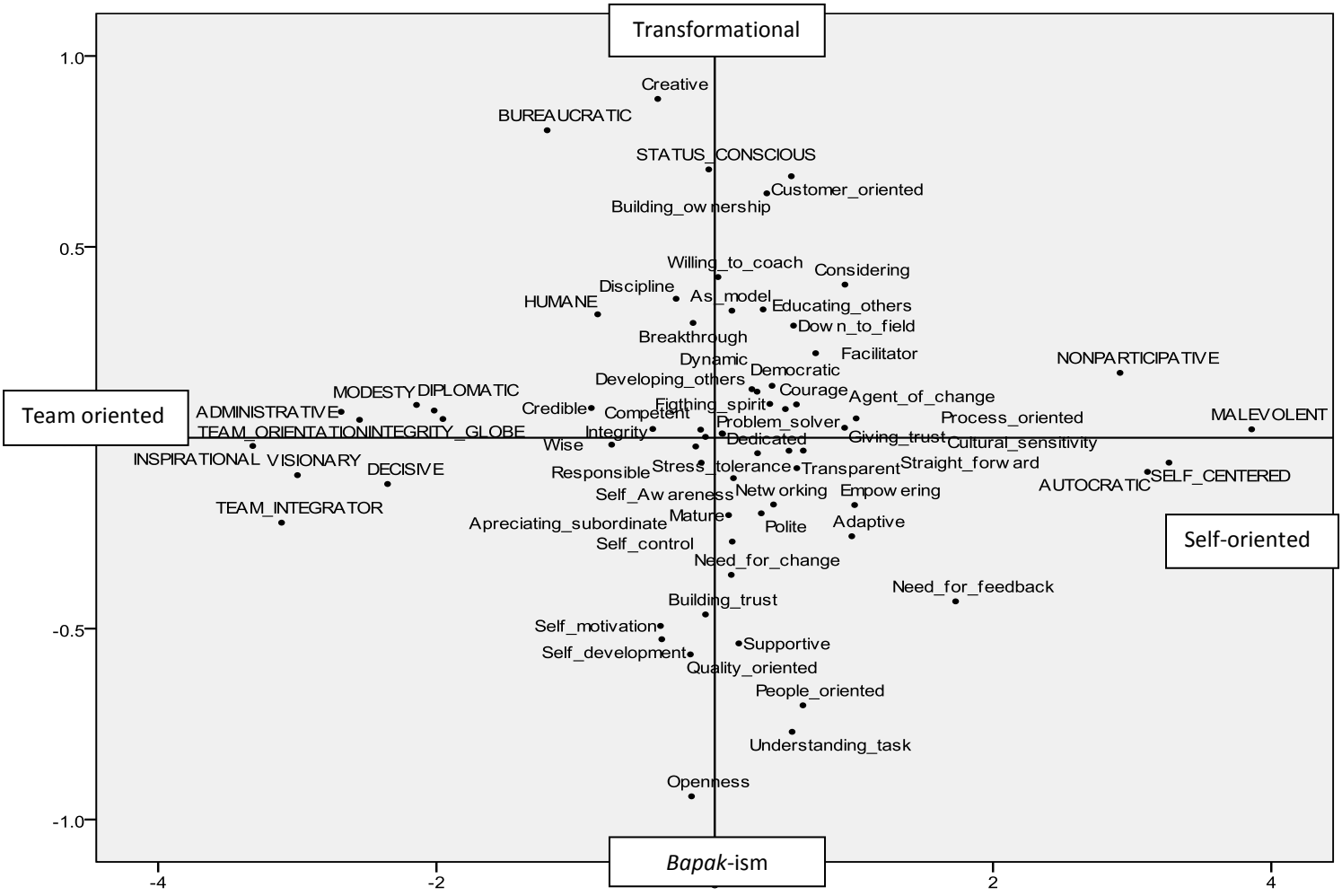
According to House et al. (2004), Indonesia was one of four countries in the GLOBE study that exhibited substantial response bias. We replicated this finding; 82% of the participants only used the positive scale endpoints (6 and 7). Therefore, we adopted a procedure frequently employed in values studies to correct for individual differences in tendencies to use the response scale (e.g., Schwartz, 1992); we standardized the scores within each participant (so that the mean score of each participant is 0.0 and the standard deviation is 1.0) and used multidimensional scaling to examine the dimensionality of the instrument (Jaworska & Chupetlovska-Anastasova, 2009). The input matrix was based on a combination of the items of the indigenous instrument and the GLOBE leadership subscales. We constructed an item by item similarity matrix based on Euclidean interitem distances. The multidimensional scaling solution with two dimensions showed adequate fit values (stress = .10, R^2 = .97). The first dimension represented the Indonesian leadership styles found in Study 2 (transformational leadership and *bapak*-ism), and the second dimension replicated the GLOBE leadership styles (charismatic/team-oriented and self-oriented). In Figure 1 the findings are presented for the GLOBE subscales (entries in capitals) and for the indigenous items. In the Figure, three GLOBE leadership subscales were positioned on the transformational leadership side of the Indonesian dimension, namely *humane-oriented*, *bureaucratic*, and *status conscious*. It is noteworthy that *bureaucratic* and *status conscious* which are usually found in a paternalistic style came out on the side of a modern and transformational leadership style.

It was concluded that Indonesian's managers' ideas about leadership could be represented as a two-dimensional structure. One dimension reflects the two correlated leadership dimensions derived from the previous analyses (i.e., *Bapak*-ism and transformational leadership). The other dimension is frequently found in western studies, ranging from team-orientation to self-orientation. The present study confirms the low dimensionality of the indigenous ratings, which has a people orientation / concern for others as its core.

Discussion

This study aimed at identifying both culture-general and culture-specific aspects of Indonesian leadership. The Indonesian leadership characteristics derived in Study 1 were written as items and added to leadership items from the GLOBE questionnaire. Scores were

standardized because of the prevalence of high positive responses. This tendency (and the limited variability in item scores) is the most likely reason why some of the scales and a substantial proportion of the items showed low reliability.



Note. Entries written in capitals are GLOBE leadership subscales

Figure 1 *The Dimensional Structure of Indonesian and GLOBE Leadership Styles*

An MDS analysis revealed the Indonesian and GLOBE leadership characteristics as two separate dimensions. The Indonesian dimension had transformational leadership items at one-end and *bapak*-ism items at the other. GLOBE leadership items formed the other dimension with charismatic and team-oriented leadership at one end and self-oriented leadership at the other. On the dimension based on the GLOBE items, charisma (*visionary* and *inspirational*) and team-orientation (*team-oriented*, *team integrator*, *diplomatic*, and *administratively competent*) were positioned close to each other and opposed to self-oriented

items (*self-centered*, *non-participative*, *malevolent*, and *autocratic*). These results are in line with Dickson, Den Hartog, and Mitchelson (2003), who argued for a strong relationship between charismatic/value-based leadership and team-oriented leadership to be found everywhere. Self-oriented leadership (*self-centered*, *status conscious*, *face saving*, and *inducing conflict*) was found to vary more across cultures, but consistently showed high scores in Asian cultures.

The analysis also revealed that two subscales of the GLOBE questionnaire namely procedural/bureaucratic and status conscious were typical for transformational leadership. This observation may seem unexpected, as transformational leadership is usually associated more with egalitarianism and transparency. Bureaucracy was represented by scales measuring formal acts, routine behaviors, following guidelines, and using a prescribed order to carry out procedures. The importance of following bureaucratic procedures may be in line with the high power distance in Indonesia where many managerial decisions are taken at high levels and few responsibilities are delegated to lower levels. Status consciousness involved awareness of others' socially accepted status and awareness of status boundaries. The role of status consciousness may be related to the indigenous value of "rasa"; a transformational leader should be sensitive about his or her status in the organization.

Our study demonstrates that the GLOBE questionnaire as an instrument to assess universal leadership styles (charismatic, team-oriented, and self-protective styles) applies to Indonesia. The instrument appears to provide an incomplete picture in this country; to gain a comprehensive insight into Indonesian leadership it should be complemented with an indigenous approach. This study shows that traditional (paternalistic) and transformational leadership can be found among Indonesian managers.

General discussion

The present research was undertaken to reach a comprehensive and balanced perspective of Indonesian leadership styles by studying leadership from an emic perspective in a qualitative and a quantitative study and then comparing the indigenous dimensions to the etic dimensions of leadership in a further quantitative study. The first study focused on the search for Indonesian leadership characteristics using interviews and FGDs. A people-, group-, and family-orientation emerged as the dominant style. Based on the characteristics obtained, the second, quantitative study was conducted to identify the structure of Indonesian leadership styles through exploratory factor analysis. The results revealed a two-dimensional structure,

namely transformational leadership and *bapak*-ism, but these two dimensions were highly correlated. In the third study, the emically identified characteristics were combined with the etic characteristics of leadership scales in the GLOBE questionnaire (House et al., 2004). Multidimensional scaling showed a two-dimensional structure. The first dimension contrasted transformational leadership and *bapak*-ism; the second dimension replicated the contrast found in the GLOBE study between charismatic/team-oriented and self-oriented leadership. Thus, an Indonesian leadership dimension was identified in addition to the universal leadership dimension that was previously found in the GLOBE study.

As a representation of paternalism, *bapak*-ism can be regarded as a culture-specific aspect of Indonesian leadership. A *bapak* is a father; in the Javanese cultural conceptualization the father serves as a model, who motivates and energizes subordinates and also guides and supervises them as a father nurturing his child. This description appears to be distinct from father-ism or paternalism as it is known from the literature. For example, in Sinha's (1980, 2008) Nurturant Task Leadership (NT-L) model, a leader is combining nurturance with an authoritative approach to drive subordinates doing their tasks. In *bapak*-ism, the authoritative part appears to be missing; it is replaced by accommodative communication, which is needed to create and maintain the harmony of relationships between superiors and subordinates. Accommodative communication can be achieved when ''rasa" is involved. Leader and subordinates should be sensitive and thoughtful of their position and status. "Rasa" sets people to behave as expected without being told to do so. The result shows that paternalistic leadership may be understood differently even among Asian cultures, taking the form of the nurturant leadership style in India, benevolent paternalism in China, and *bapak*-ism in Indonesia.

The result of the current study is different from Setiadi's study (2007) in terms of authoritarian leadership. Setiadi found many Indonesian managers had dealt with authoritarian leaders, a result that we did not replicate. This contradiction may be explained by differences between the participants in these studies. In Setiadi's study, fifty percent of the participants were from government offices that tend to be highly bureaucratic, hierarchical, and traditional. In the current study, the participants came from private companies that are much more influenced by Western styles.

The results showed that a mixed-methods approach was constructive in mapping out Indonesian leadership dimensions. We think that our approach was useful to avoid construct bias, which refers to the incomplete overlap of constructs across cultures (Van de Vijver & Poortinga, 1997). A western instrument would not reveal the indigenous management

dimension and would provide an incomplete measure of Indonesian management. By using a combined emic and etic approach (Cheung, Van de Vijver, & Leong, 2011), we identified both local and universal aspects, thereby minimizing the construct bias of our measure.

Participants were asked to evaluate whether the behaviors in the questionnaires were important or not important for the future of Indonesian leadership. A desire to depict an ideal leader may have motivated participants to give extreme responses. As a consequence, the data analysis was complicated by the abundance of scores at the scale extremes, which necessitated the removal of many items. We feel that the reported results (sufficient internal consistencies of the remaining scales and a meaningful two-dimensional structure of leadership characteristics) support the adequacy of the instrument; yet, the picture of leadership we obtained would have been richer if we could have retained more items. These findings and considerations will be taken into account in the design of further research.

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CHAPTER 3

Perceptions of Indonesian Leadership Styles and Their Effectiveness

Abstract

We were interested in perceptions and effectiveness of emic and etic components of leadership styles in Indonesia. The sample involved 129 pairs of managers and subordinates from various commercial companies in Jakarta, Indonesia. Self-reports and ratings by others were applied to assess managers' leadership styles, and subordinates' performance, work motivation, productivity, organizational commitment, and job satisfaction. Three leadership styles were assessed: transformational and self-oriented leadership (both etic dimensions) and *bapak*-ism (an emic dimension that refers to benevolent paternalism). Our main finding was that transformational leadership and *bapak*-ism merged into a single factor, with self-oriented leadership as a distinct style. A multigroup path model revealed that motivation did not mediate the relationship between leadership and productivity. In a separate model with data of the subordinates, organizational commitment mediated the link between leadership styles and job satisfaction, and between leadership styles and motivation. Implications of the link between transformational leadership and *bapak*-ism for organizational behavior theory and for leadership development of foreign and Indonesian managers are discussed.

Keywords: effective leadership styles, supervisor - subordinate perspectives, Indonesian organizations.

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Perceptions of Indonesian leadership styles and their effectiveness

An effective manager is a leader with satisfied, committed, and high-performing subordinates (Luthans, 1988). The present study aims at examining Indonesian leadership styles and their effectiveness in the local context. In this country numerous indigenous concepts pertinent to management can be found as well as more universal styles (Suryani, Van de Vijver, Poortinga, & Setiadi, 2012). This research should be relevant for both foreign and Indonesian managers, especially in view of the rapid economic development of Indonesia. In recent years, the economic growth of Indonesia has exceeded that of the BRICS countries (Brazil, Russia, India, China, and South Africa) (Asian Development Bank, 2010; Geiger, 2011).

Leadership in the Indonesian context

Indonesia consists of more than 300 indigenous ethnic groups, with 450 local languages and 6 major religions (Suryadinata, Ananta, & Arifin, 2003). Among these, the Javanese group is dominant in terms of population size (41.7%), role in the economy, and political power. For example, government offices in all provinces have many employees with Javanese background. Consequently, the Javanese culture has a large influence on administration and business.

The Javanese power concept is infused into modern Indonesia. Highly respected values among the Javanese are collectivism, orientation to family, and hierarchy (Magnis-Suseno, 1991). In order to maintain harmony in hierarchical situations, Javanese emphasize *rasa* and *eling* as basic competencies. *Rasa* is awareness (sensitivity) of one's own position in the universe; when understanding one's position a person will behave as expected without being told to. *Eling* is an awareness (thoughtfulness) of a person about his/her origin; it leads to controlling one's behavior to be always in line with the norms. Therefore, self-control and being composed are virtues for Indonesians. These characteristics are in line with the study by House, Hanges, Javidan, Dorfman, and Gupta (2004) who found that Indonesians value collectiveness and humanism, but depreciate assertiveness and disregard gender equality.

Despite the economic growth, many employed people in Indonesia are working in relatively unstable job sectors, such as social service (e.g., cleaning jobs, 13%), farming (36%), or trading (e.g., merchants, 21%) (Badan Pusat Statistik, 2011). The industrial sector (e.g., automotive and pharmaceutical companies), which is considered to provide relatively stable jobs, employs only 13% of the worker population. The competition among job seekers is very tight in this sector which demands people with high skills and education. This situation

has consequences for employees' orientation. It is likely that individuals prefer staying in an organization and adjusting their job satisfaction rather than looking for a new job that better could gratify their needs.

Indonesian leadership has been studied through indigenous (Brandt, 1997; Setiadi, 2007), culture-comparative (House et al., 2004; Taormina & Selvarajah, 2005), and combined emic-etic approaches (Suryani, Van de Vijver, Poortinga, & Setiadi, 2012). Borrowing Western leadership concepts for Indonesia, Butarbutar and Sendjaja (2010) studied leadership in elite companies (listed in the stock exchange market), whereas Irawanto (2011) focused on governmental offices. However, these studies were limited to the identification of Indonesian leadership characteristics or styles. There was no examination of the *effectiveness* of those styles.

The present study aimed to investigate the effectiveness of Indonesian leadership styles identified by Suryani et al. (2012). These authors conducted three studies to examine Indonesian leadership styles in a combined emic-etic approach (for a further description see Cheung, Van de Vijver, & Leong, 2011). In the first study, through interviews and focus group discussions, leadership characteristics and behaviors were obtained. These were rated by experts on two scales: frequency of practice and relevance for Indonesia in the future. The second study identified dimensions of Indonesian leadership styles through ratings by managers of the leadership characteristics and behaviors found in the first study. Factor analysis revealed two dimensions of Indonesian leadership: transformational and paternalistic-benevolent (*Bapak*-ism). The transformational leadership style comprised traits and behaviors that correspond to four categories mentioned by Bass and Riggio (2006; see also Avolio and Bass, 2002), namely idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation. *Bapak-ism* leadership style represents benevolent paternalism. The father is reminiscent of a Javanese father (*bapak*). A *bapak* sets an example for his or her subordinates by inspiring and motivating them, and giving them guidance (Mulder, 2005). A leader with a *bapak*-ism style is also showing a composed disposition, with maturity, self-control, and self-awareness, which are highly valued in Java (Magnis-Suseno, 1991). However, even though this style has father-like characteristics as its basic indicators, *bapak*-ism does not include any display of authoritarian actions, such as controlling or demanding obedience and loyalty, which are usually present in paternalistic leadership as explained by Aycan (2006), Pellegrini and Scandura (2008), or in the Nurturant-Task Leadership (NT-L) style described by Sinha (1980).

The third study by Suryani et al. (2012) compared these indigenous styles with commonly found, presumably universal styles. These styles were the six dimensions (with 21 subdimensions) of culturally endorsed implicit leadership theory as identified in the GLOBE project (House et al., 2004). The results of a multidimensional scaling analysis (ALSCAL), in which the indigenous and universal dimensions were combined, showed two independent dimensions: transformational leadership versus *bapak*-ism as one dimension and team-orientation versus self-orientation as the other dimension. This latter dimension involved universal leadership styles as described by House et al. (2004). In the present study, the scales for these two dimensions developed by Suryani et al. (2012) were used.

Conceptual model of leadership effectiveness

Several authors have argued that the relationship between leadership and productivity is mediated by motivation (e.g., Bass, 1985; Bass & Riggio, 2006; and Solansky, 2008). Bass (1985) pointed out that a transformational leader persuades and motivates a subordinate through individualized consideration. Feedback and encouragement to think creatively in problem solving stimulate the subordinate to like and commit to the work, and sustain achievement. In paternalistic leadership, the personal approach amounts to encouraging subordinates to work toward goals. Niu, Wang, and Cheng (2009) argued that in benevolent paternalism work motivation follows from the obligation to reciprocate leaders' kindness and moral action. Being productive is an appropriate reaction to the leader's care. However, with an autocratic style of leadership, subordinates' motivation is considered to derive from punishment avoidance rather than from an orientation toward performance (Chhokar, Brodbeck, & House, 2007). In team-oriented leadership, motivation is increased by giving members a share in decision making and ownership of the work, goals, and objectives (Solansky, 2008). This sharing provides trust and supports subordinates in accomplishing their targets.

Silverthorne (2005) noted that numerous studies have used job satisfaction as a predictor for organizational commitment. The argument is that attitudes (satisfaction) towards the job would affect the identification of employees with the organization and their willingness to stay in the organization. Findings of a reversed causal effect between job satisfaction and organizational commitment have been reported by Vandenberg and Lance (1992). They argued that employees have raised their attitude and commitment to the organization already at an earlier time; their job satisfaction would adjust to their commitment. Indonesia is still in recovering from an earlier economic and financial crisis

(Geiger, 2011). Finding a stable job is hard and people may tend to stay in the organization and adjust their satisfaction. Therefore, it is likely that organizational commitment will take precedence over (and will predict) job satisfaction.

The present study

Based on the literature and our own previous research (Suryani et al., 2012; see especially Study 3), we tested a conceptual model of Indonesian leadership effectiveness. Studies on transformational leadership (Bass & Riggio, 2006) showed that a leadership style, which is oriented to the transformation and development of subordinates, would increase their motivation, productivity, organizational commitment, and job satisfaction. Here, we expected that the first dimension of Indonesian leadership styles, namely transformational leadership, would be positively related to subordinates' productivity mediated by motivation and reinforce job satisfaction mediated by organizational commitment. Team-oriented leadership has been considered to improve motivation, productivity, and job satisfaction (Kozlowski & Bell, 2003), but self-oriented leadership would decrease motivation, productivity and job satisfaction (House et al., 2004; Sinha, 1980). Hence, for the second dimension, team-oriented versus self-oriented leadership, we expected that a team-oriented style would be related positively to productivity and job satisfaction, with motivation and organizational commitment as mediating variables, while self-oriented leadership would be negatively associated with subordinates' organizational performance.

In this study managers reported their own leadership styles and rated a subordinate's performance on organization behaviors, while subordinates evaluated their manager's leadership style and assessed their own organization behaviors. Managers and subordinates tend to differ in their perceptions of leadership and organizational behaviors (Fleenor, Smither, Atwater, Braddy, & Sturm, 2010), because differences in hierarchical level, tasks, and responsibility create different expectations on ideal leadership elements (Den Hartog, House, Hanges, Dorfman, & Ruiz-Contanilla, 1999).

We expected that a transformational leadership style and a team-oriented leadership style would be positively associated with subordinates' motivation and productivity, whereas self-oriented leadership would be negatively related; these associations would apply for both managers and subordinates (*Hypothesis 1*). We also anticipated that motivation would mediate the relationship between leadership styles and subordinates' productivity (*Hypothesis 2a*) and that organizational commitment would mediate the link between leadership styles and job

satisfaction (*Hypothesis 2b*). We predicted that a path model of these relationships would be invariant for managers and subordinates (*Hypothesis 3*).

Method

Participants

Participants were 129 manager - subordinate pairs (total N = 258). A manager was taken to be someone responsible for the supervision of at least one subordinate. The subordinate was an employee directly reporting to the designated manager. About half of the managers were men (52%), while in the subordinate group there were slightly more women (62%). The average age of the managers was 39.04 years (SD = 8.73), while that of the subordinates was 31.50 years (SD = 7.00). The participants were sampled in Jakarta and came from 14 different ethnic backgrounds; Chinese (29%) and Javanese (39%) made up the largest proportions. The participants came from various kinds of organizations, with substantial numbers from banking (40%) and automotive manufacture (13%), and included also participants from financial/accounting consultancy, health/pharmacy/medical laboratories, and property management.

Instruments

Indonesian leadership styles. Indonesian leadership styles were assessed with scales previously used by Suryani et al. (2012). We selected 20 items with high factor loadings for the transformational (11 items) versus *bapak*-ism (9 items) dimension, and 25 items for the team (11 items) versus self-oriented dimension (14 items). The items were rephrased so that they referred to leadership characteristics reported by the manager (self-report, e.g. "I make others develop and become more skillful") and the subordinate (the same item but here referring to "my manager"). Participants responded to these items on a 9-point scale with options ranging from *this is the opposite of what is characteristic of me/characteristic of my manager* (1) to *this is my primary characteristic/the primary characteristic of my manager* (9).

Productivity. We measured subordinates' productivity through self-reports and through reports by their managers. The traditional measurement of productivity uses a calculation of output and number of working hours. This method cannot be applied to knowledge workers because the outputs are often qualitative (Antikainen & Lőnnqvist, 2005). We constructed a scale measuring self-judgments of productivity based on Antikainen and Lőnnqvist's study of factors influencing productivity; an example of an item is: "the quality of

my work is good". The items were derived from the output factors of productivity mentioned in their study, namely innovation, quality of work, utilization of outputs, time-efficiency, and fulfillment of customer expectations. The items were also formulated for the managers' perspective; e.g., "my subordinate shows good quality work". Items were rated on a 7-point scale from *never* (1) to *always* (7). In total, there were 15 items covering quality, utility and efficiency of work, and customer satisfaction. Cronbach's alpha of this scale was .90 for managers and .87 for subordinates.

Work motivation. A scale (three items) was developed by the authors with a focus on respondents' perception of their effort level in doing their daily work. This scale was presented to both subordinates and managers. Subordinates appraised their own motivation; the managers evaluated their subordinate's motivation. The scale includes three items; an example is: "The level of effort shown by my subordinate doing his/her daily work is..." and "My level of effort doing my daily work is…" The responses are indicated on a 7-point scale from *no effort at all* (1) to *full effort* (7). Cronbach's α. was .71 for the manager scale and .77 for the subordinate scale.

Organizational commitment. We used the Organizational Commitment Questionnaire (OCQ) developed by Meyer and Allen (1997). The scale uses a 7-point response scale with anchors labeled (1) *strongly disagree* and (7) *strongly agree*. The scale consists of 17 items measuring three dimensions of commitment, namely affective, continuance, and normative. Cronbach's α for the three subscales was .70 for affective commitment, .76 for continuance commitment, and .73 for normative commitment. Since the focus of our study was on effectiveness of leadership styles and time for completion of questionnaires had to be kept short this scale was administered only to the subordinates.

Job satisfaction. Following the argument that self-reports of job satisfaction provide useful information about people's feeling and perception of their job (Spector, 1994), we administered the job satisfaction scale developed by War, Cook, and Wall (1976). The scale consists of 15 items covering affective reactions to job features that are integral to the job (e.g., variety, opportunity to use one's skills, and autonomy) and features that are external to the job (e.g., payment and the way the organization is managed). In this study we discarded two items, because of low item-total correlations. Ratings are given on a 7-point response scale ranging from 1(very dissatisfactory) to7 (very satisfactory). The value of Cronbach's alpha for the remaining 13 items was .85. Also the job satisfaction measure was administered only to the subordinates.

Sociodemographic data. We collected data on managers' and subordinates' background, including age, gender, ethnicity, and tenure.

Procedure

The scales for Indonesian Leadership Styles had been translated previously (Suryani et al., 2012). The translation and back translation process for the other scales involved eight bilingual psychologists. They were divided into three groups. The first group (2 persons) translated the questionnaires from English into Bahasa Indonesia, the second group (2 persons) did the back translation, and the last group (4 persons) evaluated the quality of the translation and back translation in a discussion session. Some changes were made until all four members in the last group agreed.

The first author contacted the human resources (HR) or public relation (PR) managers of targeted companies and explained the objective of the study and the procedure of sampling and questionnaires distribution. Directors of companies who agreed to participate tended to demand that the identity of participants (their employees) was not to be mentioned to any external party, including researchers. Therefore, an HR or PR officer in each company was instructed to do the selection of participants and the questionnaire distribution. The completed questionnaires were collected by the officer and then sent to the researcher.

Data analysis

An exploratory factor analysis was conducted to compare the factor structure of Indonesian leadership styles as found in self-reports and in ratings by others. A within-subject ANOVA was applied to test which organizational commitment type was endorsed more by subordinates. The equivalence (invariance) for managers and subordinates of the model of leadership styles, motivation and productivity was tested with multigroup path analysis. The model about relationships between leadership styles, motivation, organizational commitment and job satisfaction among subordinates was examined with path analysis.

Results

The results are presented in three parts. The first part reports factor analyses of the questionnaire on leadership styles. The second part is on tests for differences in demographic attributes, perceived leadership styles, and organizational behaviors. The third part contains the examination of the modeling of Indonesian leadership effectiveness.

Preliminary analysis: Factor analysis of the Indonesian leadership scales

The transformational versus *bapak*-ism leadership scale was suitable for exploratory factor analysis for both managers (KMO = .76; Bartlett's test of Sphericity was $\chi^2(190) = 760.32$, $p < .001$, total variance explained = 25.25%) and subordinates (KMO = .75; Bartlett's test of Sphericity was $\chi^2(190) = 884.32$, $p < .001$, total variance explained = 29.11%). The scree test suggested the extraction of one factor (in line with findings from the previous study). The scale was equivalent for managers and subordinates (Tucker's phi = .97 (recommended value of phi > .90; Van de Vijver & Poortinga, 1994). As indicated in Table 1, all items showed positive loadings on the factor. The Cronbach's alpha of this scale was .83 for the managers and .86 for the subordinates. The subscales of transformational and *bapak*-ism leadership scales showed strong, positive correlations in the present study (for managers: $r(129) = .84$, $p < .001$; for subordinates: $r(129) = .71$, $p < .001$). It should be noted that we observed an apparent dissimilarity in findings with previous work (Suryani et al., 2012; Study 3). A multidimensional scaling analysis on the data of that study yielded two dimensions, namely a team-oriented versus self-oriented orientation and transformational versus *bapak*-ism; so, transformational and *bapak*-ism leadership were opposites in the previous study while they merged in the present study (see Table 1). We return to this difference in the Discussion section.

Table 1 *Structure of Indonesian Leadership Items*

No.	Leadership characteristics	Coordinate in MDS (ALSCAL) (Suryani et al., 2012)	Factor loading in current study	
			Manager	Subordinate
	Transformational			
1.	Credible	.08	.24	.45
2.	Democratic	.14	.39	.53
3.	Developing others	.12	.71	.62
4.	Discipline	.36	.36	.26
5.	Down to field	.29	.56	.51
6.	Willing to coach	.42	.67	.68
7.	Dynamic	.13	.33	.31
8.	Educating others	.34	.62	.54
9.	Facilitator	.22	.61	.64
10.	Fighting spirit	.09	.55	.57
11.	Building sense of ownership	.70	.55	.58

Table 1 *Structure of Indonesian Leadership Items (continued)*

No.	Leadership characteristics	Coordinate in MDS (ALSCAL) (Suryani et al., 2012)	Factor loading in current study	
			Manager	Subordinate
	Bapak-ism			
12.	Mature	-.21	.35	.53
13.	Openness	-.94	.37	.62
14.	People oriented	-.70	.52	.60
15.	Self-control	-.27	.52	.53
16.	Self-motivation	-.49	.38	.34
17.	Supportive	-.54	.56	.60
18.	Transparent	-.08	.66	.58
19.	Up to challenge	-.07	.49	.51
20.	Wise	-.02	.28	.58

A unidimensional factor solution was also found to be adequate for the team versus self-oriented leadership scale in both groups (managers: KMO = 76; Bartlett's test of Sphericity was $\chi^2(300) = 1090.18$, $p < .001$, total variance explained = 24.00%; subordinate: KMO = .87; Bartlett's test of Sphericity was $\chi^2(300) = 1643.78$, $p < .001$, total variance explained = 32.70%; Tucker's phi = .97) . The correlations between subscales of self-orientation and team-orientation were negative ($r(129) = -.42$ for the managers and $r(129) = -.34$ for the subordinates). The structure of items in this dimension was the same as in Suryani et al.'s (2012) study. In subsequent analyses, the items for a team-oriented leadership style were reversed so that a high score suggested a self-oriented style of leadership. Cronbach's alpha was .86 for the managers and .91 for the subordinates. The configuration of these two dimensions of leadership style led us to formulate the model in Figure 1.

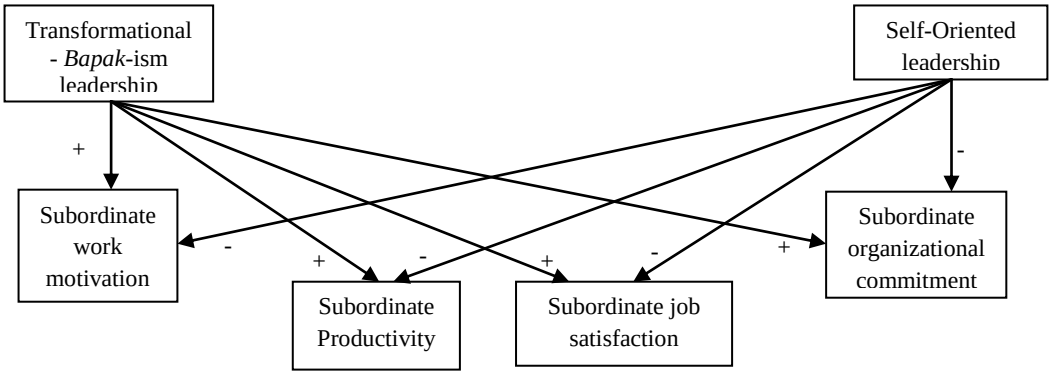


Figure 1

Conceptual path model of perceived Indonesian leadership styles, work motivation, productivity, organizational commitment, and job satisfaction.

Differences in perceived leadership styles and organization behavior

Managers and subordinates differed significantly in age, tenure, and level of education. The managers were older, had longer tenure, and had a higher level of education. Moreover, there were more men than women in the group of managers, while for the subordinates this was the reverse (see Table 2).

Average ratings for the transformational – *bapak*-ism leadership style were higher than for the self-oriented leadership style (Table 2) in both samples (managers: $t(128) = 39.73$, $p < .001$, Cohen's $d = .96$; subordinates $t(128) = 31.71$, $p < .001$, Cohen's $d = .94$). This is likely to reflect the care of Indonesian managers for their subordinate, a result in line with Taormina and Selvarajah's (2005) finding that Indonesian leaders are stressing concern for others.

Organizational commitment scales among subordinates were analyzed in a repeated measures ANOVA. A Bonferroni post hoc comparison showed that affective commitment was significantly higher than continuance commitment ($M_{diff} = .86$, $SD = .09$, $p < .01$) and normative commitment ($M_{diff} = .84$, $SD = .11$, $p < .01$), while the difference between the latter two scales was not significant.

The correlations between managers' own ratings and their subordinates' perception of leadership styles and organizational behaviors were not significant except for productivity ($r(129) = .20$; $p < .05$) (see Table 2).

Table 2

Descriptive Statistics, Group Comparisons, and Correlations

Variables	Managers (n = 129)	Subordinates (n = 129)	Group Comparison	Correlation between scores of manager and sub-ordinate in a pair
Leadership styles				
Transformational and *Bapak*-ism	6.12 (0.98)	5.68 (1.09)	$t(256) = 3.44$**	.16
Self-oriented	1.42 (0.56)	1.46 (0.73)	$t(256) = -0.53$	.10
Work motivation	5.28 (0.99)	5.44 (0.98)	$t(256) = -1.26$	.12
Productivity	5.50 (0.85)	5.73 (0.71)	$t(256) = -2.53$*	.20*
Organizational commitment[a]				
Affective		4.95 (1.04)		
Continuance		4.09 (1.05)		
Normative		4.11 (1.24)		
Job satisfaction[a]		4.66 (0.83)		

Table 2

Descriptive Statistics, Group Comparisons, and Correlations (continued)

Variables	Managers (n = 129)	Subordinates (n = 129)	Group Comparison	Correlation between scores of manager and sub-ordinate in a pair
Age				
Range	23-67	21-49	$F(1, 251) = 57.14$**	
Mean (SD)	39.04 (8.73)	31.52 (7.00)		
Gender				
Male	51.6%	37.8%	$\chi^2(1, N = 251) = 4.85$*	
Female	48.4%	62.2%		
Education				
High School	2.4%	3.3%		
Diploma	7.3%	11.5%	$\chi^2(3, N = 246) = 15.40$**	
Bachelor	64.5%	77.9%		
Master	24.8%	7.4%		

[a] only available for one group. *$p < .05$. **$p < .01$.

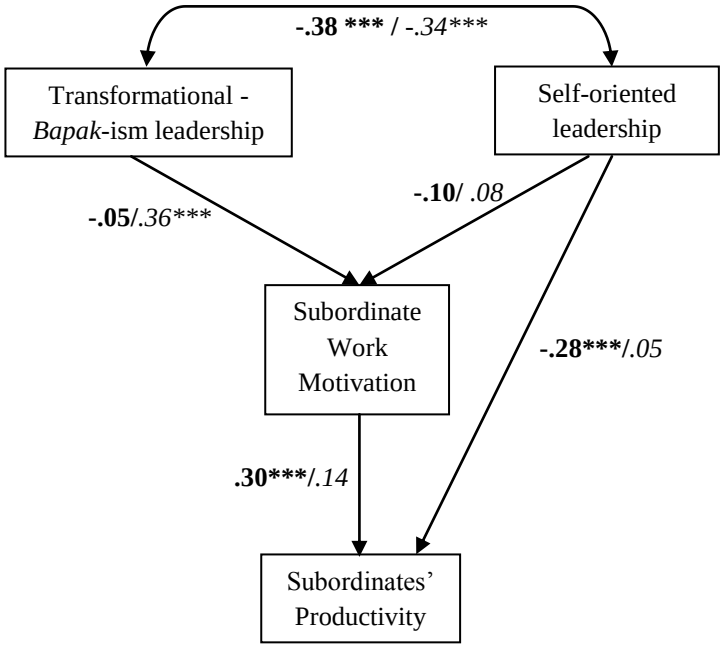
In a further analysis with independent *t* tests, we found significant differences between managers' and subordinates' perceptions of transformational – *bapak*-ism leadership. Managers tended to appraise themselves somewhat higher on transformational – *bapak*-ism leadership (M = 6.12, SD = .98) than their subordinates did (M = 5.68, SD = 1.09), with $t(256) = 3.44$, $p < .01$, Cohen's $d = .42$). Subordinates' productivity was rated significantly lower by managers (M = 5.50, SD = 1.22) than by the subordinates themselves (M = 5.74, SD = 0.71), $t(256) = -2.53$, $p < .05$, Cohen's $d = .24$). Differences in perception of work motivation did not differ between subordinates and managers (subordinates: M = 5.44, SD = .98; managers: M = 5.28, SD = .99).

Next, we analyzed the correlations of the demographic background variables (age, gender, tenure, and education) with perceptions of leadership styles, work motivation and productivity in both groups, and with organizational commitment and job satisfaction in the subordinate group (see Table 3). Age was hardly correlated with other variables. In the group of managers, there were no significant correlations between leadership styles and demographic background. Among subordinates, gender showed a significant correlation with transformational – *bapak*-ism leadership style ($r(127) = -.28$, $p < .01$). Compared to women, men appraised their managers higher on transformational – *bapak*-ism leadership, $t(125) = 3.26$, $p < .01$, Cohen's $d = .60$. Gender also correlated significantly with job satisfaction

($r(127) = -.27$, $p < .01$), where male staff expressed more satisfaction ($t(125) = 3.19$, $p < .01$). Subordinates with longer tenure tended to have a higher continuance commitment ($r(127) = .21$, $p < .05$) and subordinates with higher education perceived their managers as practicing more transformational – *bapak*-ism leadership ($r(122) = .26$, $p < .01$).

Leadership effectiveness: Model testing

The use of self-reports and reports by others led us to test the model in Figure 1 in two analyses. The first analysis examined the link between leadership styles and productivity with motivation as mediating variable. We tested this model through a multigroup path analysis for both managers and subordinates. The configural invariance model was the most restrictive with an acceptable fit (see Table 4), $\chi^2(2, N = 258) = .18$, $p = .91$, $\chi^2/df = .09$ (recommended: < 2.50, Hu & Bentler, 1999), RMSEA = .00 (recommended: < .08), CFI = 1.00 (recommended: > .90), and TLI = 1.13 (recommended: > .95). These findings suggest that the same pattern of associations holds both in groups of managers and subordinates (see Figure 2); however, the strength of the associations is not identical in the two groups.



Note. Bold numbers represent standardized path coefficients in the sample of managers; numbers in italics represent the sample of subordinates. ***$p < .001$.

Figure 2

Path model of Indonesian leadership styles, work motivation, and productivity (managers and subordinate groups)

Table 3

Correlations between Demographic Background and Research Variables for Managers and Subordinates

Variables	Manager (n = 129)				Subordinate (n = 129)			
	Age	Gender	Tenure	Education	Age	Gender	Tenure	Education
Leadership styles								
Transformational and *Bapak*-ism	.14	.00	-.08	-.04	-.07	-.28**	.02	.26**
Self-oriented	-.00	-.17	-.01	-.00	-.10	-.03	-.02	.10
Work motivation	-.03	-.06	-.08	.14	.16	-.11	.06	.05
Productivity	-.02	-.07	-.06	-.03	.10	.01	-.13	-.03
Organizational commitment[a]								
Affective					-.02	-.15	.07	.02
Continuance					.10	-.07	.21*	-.04
Normative					-.05	-.14	.04	.11
Job satisfaction[a]					-.06	-.27**	-.05	.04

Gender: male = 1, female = 2. [a] only available for one group. *$p < .05$. ** $p < .01$.

Table 4

Fit Indices of Multigroup Model

Model	$\chi^2(df)$	χ^2/df	RMSEA	CFI	AIC	TLI	$\Delta\chi^2(\Delta df)$	ΔCFI	ΔTLI
Configural invariance	*.18(2)*	*.09*	*.00*	*1.00*	*36.18*	*1.13*	-		-
Structural weights	20.76(6)	3.46	.10	.82	48.76	.65	20.58(4)***	.08	.48
Structural covariances	36.48(9)	4.05	.11	.67	58.48	.56	15.72(3)**	.15	.09
Structural residuals	38.56(11)	3.51	.10	.67	56.56	.64	2.08 (*2*)	.00	-.08

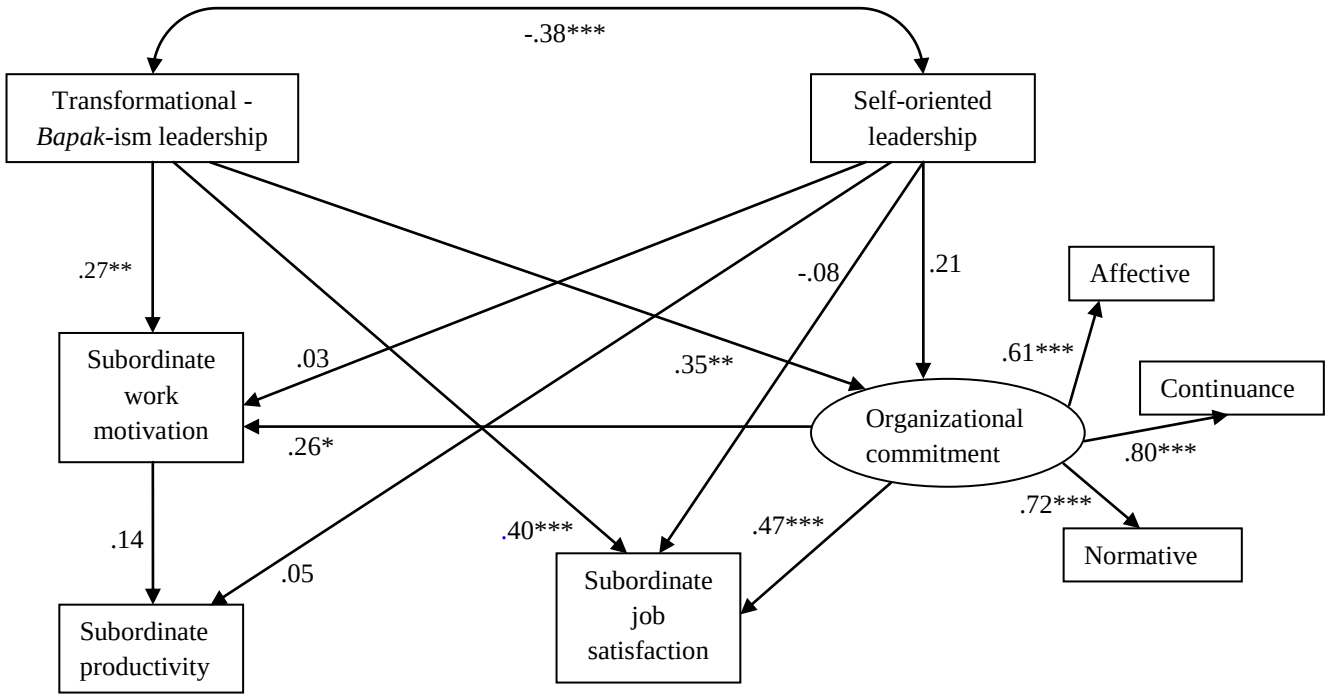
Note: Italics indicate the most restrictive model with a good fit. **$p < .01$. ***$p < .001$.

In the group of managers, none of the two leadership styles affected subordinate motivation significantly, and only self-oriented leadership significantly and negatively affected subordinate productivity (β = -.28, $p < .001$). Subordinates with high motivation were evaluated to be high in productivity by managers (β = .30, $p < .001$). In the group of subordinates, only transformational – *bapak*-ism leadership was significantly associated with work motivation (β = .36, $p < .001$), while none of leadership styles was significantly associated with subordinate productivity. Work motivation did not mediate the link between leadership styles and productivity in either group.

In a second model test we examined whether subordinates' perception of leadership styles would affect productivity with motivation as mediating variable and would affect job satisfaction with organizational commitment as mediating variable. A good model fit was

found, $\chi^2(14, N = 129) = 16.24$, $p = .30$, RMSEA = .04, CFI = .99, and TLI = .98 (Figure 3). The significant path coefficients were from transformational – *bapak*-ism leadership to organizational commitment ($\beta = .35$, $p < .01$), and to job satisfaction ($\beta = .40$, $p < .001$), and from organizational commitment to job satisfaction ($\beta = .47$, $p < .001$). This implies that the mediating function of organizational commitment was partial.

This result confirmed our expectation that subordinates' organizational commitment mediated the relationships between leadership styles and job satisfaction, but it disconfirmed our anticipation that work motivation would mediate the relationship between leadership style and productivity. We also found a significant association that we did not expect, namely a path from organizational commitment to motivation ($\beta = .26$, $p < .05$). This outcome suggests that organizational commitment mediates the link between the transformational – *bapak*-ism leadership style and motivation.



*$p < .05$. **$p < .01$. ***$p < .001$.

Figure 3 Path model of Indonesian leadership styles, work motivation, productivity, organizational commitment, and job satisfaction (subordinates group)

Discussion

It can be expected that in the coming decades Indonesia will become an increasingly important player on the global economic market. This development will probably be accompanied by further changes in its economic system, with ramifications for organizations, their structure, and the way these organizations are managed. The present study has examined effects of leadership styles on organizational behavior, namely work motivation, productivity, organizational commitment, and job satisfaction. The leadership questionnaires that we administered made use of locally developed items as well as items from the (mainly Western) literature on management styles. The examination was based on data from a set of dyads, with a manager and a subordinate in each pair, and used both self-reports and ratings of others.

The most exciting finding, even if unpredicted, was that sets of transformational and *bapak*-ism items showed strong positive correlations, whereas in a previous study a negative correlation was found (Suryani et al., 2012). It seems likely that this difference had to do with the questions that the respondents were asked to answer in each of the two studies. In the previous study, respondents evaluated to which extent various behaviors contribute to outstanding leadership and to indicate leadership characteristics that were important for Indonesia's future (Suryani et al., 2012), whereas in the current study we asked to which extent these characteristics were actually displayed by managers (either in self-reports by managers or attributed to managers by subordinates). Apparently, Indonesian managers and management experts (the respondents in Suryani et al., 2012) see traditional Javanese leadership characteristics of *bapak*-ism as less desirable and opposed to (modern) transformational leadership. When the presence of these characteristics in a person is being judged there appears to be no such contrast.

The positive correlation between (Western) transformational items and *bapak*-ism items can be understood also from an inspection of the item content. The items in the *bapak*-ism scale refer to characteristics of a respected and trusted Javanese father, such as being wise, people oriented, and having self-control (see also Magnis-Suseno, 1991). These characteristics show substantial overlap with characteristics of transformational leadership (Bass & Riggio, 2006). Items referred to, for example, being democratic and dynamic. The positive loadings of both transformational leadership items and *bapak*-ism items on a single factor suggest that the typically Indonesian representations of this leadership dimension consist of both universal and culture-specific aspects. Hence, it seems that there is not a separate Indonesian indigenous style of leadership. Rather, a part of the elements through which the basically similar style becomes manifest is formulated in terms of culture-specific

norms and conventions. Such an interpretation is in line with the work of Smith, Torres, Leong, Budhwar, Achoui, and Lebedeva (2012). They found that presumed indigenous processes of informal influence, for example *quanxi* in China and *wasta* in Arab nations, could be found in other countries even if in the country's language there was not an equivalent word. Vignettes describing behaviors associated with presumably culture-specific concepts, such as "pulling strings" in the UK, could be recognized by UK participants, but also by individuals from other cultures. In our present results there appears to be a leadership style in Indonesia that can be described as a combination of democratic (transformational) and benevolent (paternalistic) elements. This combination is similar to what has been found elsewhere, such as in China (Chen & Farh, 2010). For example, a leader who is willing to coach and down to earth (transformational), is also reported as a supportive and people oriented person (*bapak*-ism).

This finding has implications for leadership theory. The transformational and benevolent paternalistic leadership styles considered as contrasts in Western perspectives turn out to be fused in the present study. Apparently, transformational leadership (in the West) and a benevolent paternalistic style (in the East) may be largely similar; transformational leadership may be realized through practices of benevolent paternalism in Asian contexts. This finding underlines the importance of a combined emic-etic approach, as followed in the development of the leadership scales that we used (see Suryani et al., 20212).

Another important finding involves the patterning of the correlates of leadership styles. Our findings largely replicate Western studies. Thus, work motivation failed to mediate the link between leadership styles and productivity as proposed in Hypothesis 2a. For the interpretation of this finding we like to note that the pattern of associations between leadership styles, motivation, and productivity was invariant for managers and subordinates, as postulated in Hypothesis 3, even though the path coefficients for some of the links were significantly different for the two groups. In the ratings of the managers there was a direct negative link between self-oriented leadership and subordinates' productivity. This is in line with the study by House et al. (2004), which suggests that self-oriented (self-protective) leadership impedes effectiveness. In this group, there was also a significant relationship between work motivation and productivity, but not between leadership style and work motivation. In contrast, in the ratings of subordinates, managers with high transformational – *bapak*-ism leadership are associated with higher subordinate's work motivation. However, neither motivation nor leadership style significantly predicts productivity, failing to support a

part of Hypothesis 1. In the subordinate data it was found that leadership was associated with motivation, but here no relationship was found with productivity. It may be noted that differences in the role of motivation as perceived by managers and subordinates have been reported previously (Silverthorne, 2005).

Female subordinates were less satisfied with their job than male subordinates. This result is in contrast with Western studies on gender and job satisfaction, which have reported higher job satisfaction for women than men (Bender, Donohue, & Heywood, 2005). Indonesian work context with its disregard of gender equality (House et al., 2004), lower wages for women (Van Klaveren, Tijdens, Hughie-Williams, & Martin, 2010), and lower opportunity of promotion for women may enhance dissatisfaction among women relative to men.

Of the three components of organizational commitment, affective commitment was given the highest ratings and normative commitment the lowest. This would appear to imply that subordinates feel attachment to their organization rather than obligations. We speculate that Indonesian leadership styles which emphasize care for subordinates induce this positive feeling of loyalty, since Indonesians are people-oriented (House et al., 2004). At the same time, a significant positive association was found between continuance commitment and tenure. This suggests that although Indonesian staff members have a positive affection for their organization, they tend to continue working in the organization because the cost of leaving is higher than the cost of staying, a state of affairs that we linked in the introduction section to high unemployment and need for job security.

In the ratings by subordinates, organizational commitment partially mediated the relationship between transformational – *bapak*-ism leadership and job satisfaction (Figure 3), a result that is in line with Hypothesis 2b. According to Bass and Riggio (2006), transformational leaders can enhance subordinates' commitment and job satisfaction through individualized consideration and intellectual stimulation. This is also in line with studies by Vandenberg and Lance (1992) who found that subordinates who want to continue their employment in the organization will adjust their job satisfaction.

Questionnaires were handed out by PR and HR officers during the data collection. This procedure may have led to a perceived risk of exposure among participants and hence to social desirability effects in responses. The most likely consequence is that more positive ratings were given by subordinates about their managers, increasing the difference in mean scores between leadership behaviors deemed positive (items on the transformational - *bapak*-ism dimension) and negative behaviors (items on the self-oriented dimension).

In this study, managers evaluated themselves significantly more positively on transformational – *bapak*-ism leadership than their subordinates evaluated them, whereas subordinates rated themselves higher on work motivation and productivity than their superiors did. This is in line with Western findings (Fleenor et al., 2010). Nevertheless, it is clear that replication of the study under more ideal circumstances is desirable.

Implications for training of managers

We see four implications from the present findings that might help to shape management training programs. First, in this study the traditional leadership style of *bapak*-ism that was previously regarded as inhibiting organizational effectiveness was found to fuse with transformational leadership. Training procedures might emphasize how indigenous aspects of management behavior can be aligned with transformational leadership, which is assumed to be globally effective. Second, the transformational – *bapak*-ism leadership style appears to be characterized by various attitudes (rather than skills) that could be enhanced by interventions, such as group discussion (case study, preference ranking) and role play. Third, it is important for expatriates in Indonesian organizations to evolve a person-oriented leadership style as reflected by *bapak*-ism qualities. A training program may emphasize more explicit concern about the personal affairs of subordinates than would be expected in western countries. Fourth, managers should learn to appreciate that their perception of effective leadership styles and organizational behaviors may differ from that of their subordinates.

Conclusion

We concluded that traditional expressions for Indonesian leadership styles merged with Western characteristics of transformational leadership. This is a combination that also has been reported elsewhere in Asian contexts. This indicates that leadership in organizations can be described in terms of culture-common functions, even when there is cultural specificity in some of the representations.

There were a few associations that we found to be different from previous western results, mentioned in the discussion section. Most relationships between leadership styles and organization behaviors in this study were similar to findings in Western contexts. For example, positive leadership style was a predictor of motivation, organizational commitment and job satisfaction whereas negative leadership style impeded productivity. Also, a self-serving bias was found in the ratings, with managers seeing themselves as more

transformational and less self-oriented than they were rated by their subordinates, and subordinates rating themselves higher on productivity. We cannot rule out that the distribution of questionnaires within companies may have made the ratings for managers look somewhat more favorable. Still, the results appear to have implications for training, especially in showing managers how traditional aspects of leadership can be in tune with the transformational leadership style that has been demonstrated to be effective globally.

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CHAPTER 4

Cross-Cultural Transferability of Leadership Styles from Indonesia

Abstract

The present study examined whether two dimensions of leadership styles previously identified in Indonesia, namely transformational – *bapak*-ism and self-oriented leadership, are representative, appreciated, and effective in other societies. In earlier research, transformational leadership appeared to have elements specific to Indonesia, while for self-oriented leadership no such specific elements were found. Here, we examined these two dimensions in samples of Indonesian and Chinese employees (Study 1) and in samples of students with work experience from Australia, China, Indonesia, Japan, and Netherlands (Study 2). The two leadership styles were found to have similar psychological meaning in all five societies. A multigroup path analysis was carried out to test the associations of the two styles with leadership outputs, namely leader-member exchange relationship (LMX), motivation, and productivity. A partial structural weights invariance model was supported in the first study and a structural weights model in the second study. LMX and motivation were successfully mediating the relationships of perceptions and practicing of leadership styles with productivity across cultures. Transformational – *bapak*-ism leadership was more perceived as representative, effective, appreciated, and practiced in Indonesia, whereas self-oriented leadership was more prominent in China. We concluded that leadership styles identified in Indonesia can also be found in other Asian as well as Western countries, but that there may be cross-cultural differences in the salience of these styles.

Keywords: Indonesia, transformational – *bapak*-ism, self-oriented, leadership styles, cross-cultural

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Cross-cultural transferability of leadership styles from Indonesia

The present study was intended to investigate whether leadership styles identified in Indonesia (Suryani, Van de Vijver, Poortinga, & Setiadi, 2012) are representative, appreciated, and effective in organizations outside of Indonesia. In industrial and organizational psychology some leadership styles are taken to be universally applicable, such as transformational and transactional leadership (Bass & Riggio, 2006), whereas other styles are assumed to be indigenous, such as Nurturance-Task leadership (Sinha, 1980, 2008). The question to which extant leadership styles are universal or culture-specific is important for understanding management in an era of globalization. Such knowledge will help managers to adapt to organizations in various societies and researchers to design leadership training programs for foreign managers and sojourners in a country.

Smith, Torres, Leong, Budhwar, Achoui, and Lebedeva (2012) studied to what extent presumably indigenous concepts dealing with informal ways to achieve influence in business organizations could also be found in other cultures (*quanxi* in China, *wasta* in Arab nations, *jeitinho* in Brazil, *svayazi* in Russia, and "pulling strings" in Britain). They found that managers in these five countries judged the indigenous concepts from other cultures not to be less representative of what happened in their organizations. In several instances, a non-local concept was indeed perceived as more typical for one's own country than the local concept. It seems that people across cultures were easily recognizing these, even if a precise term was absent from their language. This study encouraged us to test whether leadership styles found in Indonesia also would be practiced and perceived as representative, effective, and appreciated elsewhere.

Two studies are presented on perceptions of transformational – *bapak*-ism and self-oriented leadership styles. The perceptions involved four parameters, namely representativeness, effectiveness, appreciation, and frequency of practice. In addition, a model of leadership style perceptions and practices is tested that includes three aspects of organizational behavior, namely leader-member exchange (LMX), work motivation, and productivity.

Leadership styles in Indonesian context

Using a mixed-methods approach (see Cheung, Van de Vijver, & Leong, 2011) involving both an indigenous and culture-comparative analysis, Suryani et al. (2012) asked Indonesian participants about the presence of characteristics of managerial behavior and their relevance for future leadership. They identified two dimensions of leadership styles, namely

transformational *versus bapak*-ism, which was considered as a specific style for Indonesians, and team *versus* self-orientation leadership, which was supposed to be more common across cultures (House, Hanges, Javidan, Dorfman, & Gupta, 2004). The transformational style was similar to transformational leadership described by Bass and Riggio (2006), which comprises idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation. *Bapak*-ism leadership emerged as a benevolent paternalistic leadership style, entailing Javanese virtues, such as being mature and wise, oriented to people, and showing equanimity (Magnis-Suseno, 1991). This style was reminiscent of paternalism as discussed in literature (for example, Sinha's NT model), but differed in so far that the authoritative character of paternalism appears to be missing. In contrast, a *bapak* (father) is expected to show an accommodative communication with indirect, contextual, and extensive non-verbal behavior, delivered in low voice and slow pace. Communication and the relationship between the superior and subordinates are based on sensitivity and thoughtfulness about their position and status. Hence, being empathic and considerate of the feelings of others is a virtue (Suryani et al., 2012). The second dimension included leadership characteristics mentioned in House et al.'s (2004) study, namely team-oriented (e.g., modesty, diplomatic, team integrating, and decisive) versus self-oriented leadership (non-participative, autocratic, self-centered, and malevolent).

In a second set of studies, Suryani et al. (2013) obtained ratings from managers and their subordinates reporting leadership styles practiced by the manager and organizational behaviors performed by the subordinates in Indonesian context. With these ratings of perceptions of actual behavior it was found that the transformational and *bapak*-ism leadership characteristics were merged into one dimension. The second dimension, team-oriented versus self-oriented leadership, was essentially unchanged. The transfer of these two dimensions (i.e., transformational – *bapak*ism and self-oriented leadership) to other cultures is being examined here.

Relationships between leadership, LMX, motivation, and productivity

Leadership has been found as an important factor for organizational success. Some studies have shown associations between leadership and organizational behaviors such as attainment of organization goals or target, the level of subordinate's motivation, and the relationship between leader and subordinate (Griffin & Moorhead, 2012).

Leadership and productivity. Bass and Riggio (2006) argued that transformational leadership universally predicts subordinates' motivation, performance, and positive relationships with the supervisor. However, Casimir, Waldman, Bartram, and Yang (2006) found that transformational leadership predicted performance in an Australian sample, but not in a Chinese sample. In paternalistic leadership, a leader is a benevolent and moral source of support who stimulates subordinates to be loyal, and to respect, obey, work hard, and be productive (House et al., 2004). This is reciprocated by subordinates through working overtime (unpaid) and putting extra effort in the job (Aycan, 2006). Self-oriented leadership was universally found to inhibit performance (House et al., 2004).

Leadership and LMX. The LMX (leader-member exchange relationship) theory focuses on the mutual exchange between leaders and subordinates; crucial elements in this exchange are trust, respect, and mutual obligation (Graen & Uhl-Bien, 1995). Some studies have shown that leadership has an impact on LMX. For example, Dulebohn, Bommer, Liden, Brouer, & Ferris (2012) indicated that leader's behaviors are more effective in enhancing the quality of LMX than follower's behaviors. Yukl, O'Donnell, and Taber (2009) showed that leaders' relational-oriented behaviors, such as supporting, recognizing, consulting, and delegating, enhanced the quality of LMX. In a study by Pellegrini, Scandura, and Jayaraman (2010), paternalism was positively related with LMX in both India and the USA.

LMX, motivation, and productivity. Atwater and Cormeli (2009) argued that an influential way to energize and actuate workers' involvement in their work is through a high-quality interpersonal relationship between leader and subordinate. Such a relationship would create a sense of 'being a part', belonging to an 'in-group', and a feeling of community, which then increases the job motivation of subordinates (Blatt & Camden, 2007). In turn, enthusiasm to work will enhance productivity of subordinates (Schermerhorn, Hunt, Osborn, & Uhl-Bien, 2010). LMX has been found to successfully mediate the link between transformational leadership and subordinate performance (Avolio, Sosik, & Berson, 2013) and between benevolent leadership and subordinate task and extra-role performance (Chan & Mak, 2012).

Research questions

Here we address three research questions. First, is the psychological meaning of transformational – *bapak*-ism and of self-oriented leadership the same in other countries as in Indonesia (*Research Question 1*)? Second, are the transformational – *bapak*-ism and self-oriented leadership styles found in Indonesia equally perceived as representative, effective, and appreciated in other countries and are they equally practiced (*Research Question 2*)?

Lastly, are associations of transformational – *bapak*-ism leadership, and self-oriented leadership, with LMX, motivation, and productivity the same across countries (*Research Question 3*)? The three questions are examined in two studies.

Study 1

The first study aimed to address the research questions in Indonesia and China. In the 62-country GLOBE study (House et al., 2004), the scores of Indonesia and China were relatively similar: high on power distance, humane orientation, institutional collectivism and in-group collectivism, and low on assertiveness and gender egalitarianism. Both societies had average scores on the future- and performance-oriented dimensions. Therefore, we expected that leadership styles found in Indonesia would be perceived and practiced as representative, appreciated, and effective also in Chinese organizations (*Hypothesis 1*). We also tested whether the model of associations between leadership styles and organizational behaviors, presented in Figure 1, would be invariant in the two cultures (*Hypothesis 2*).

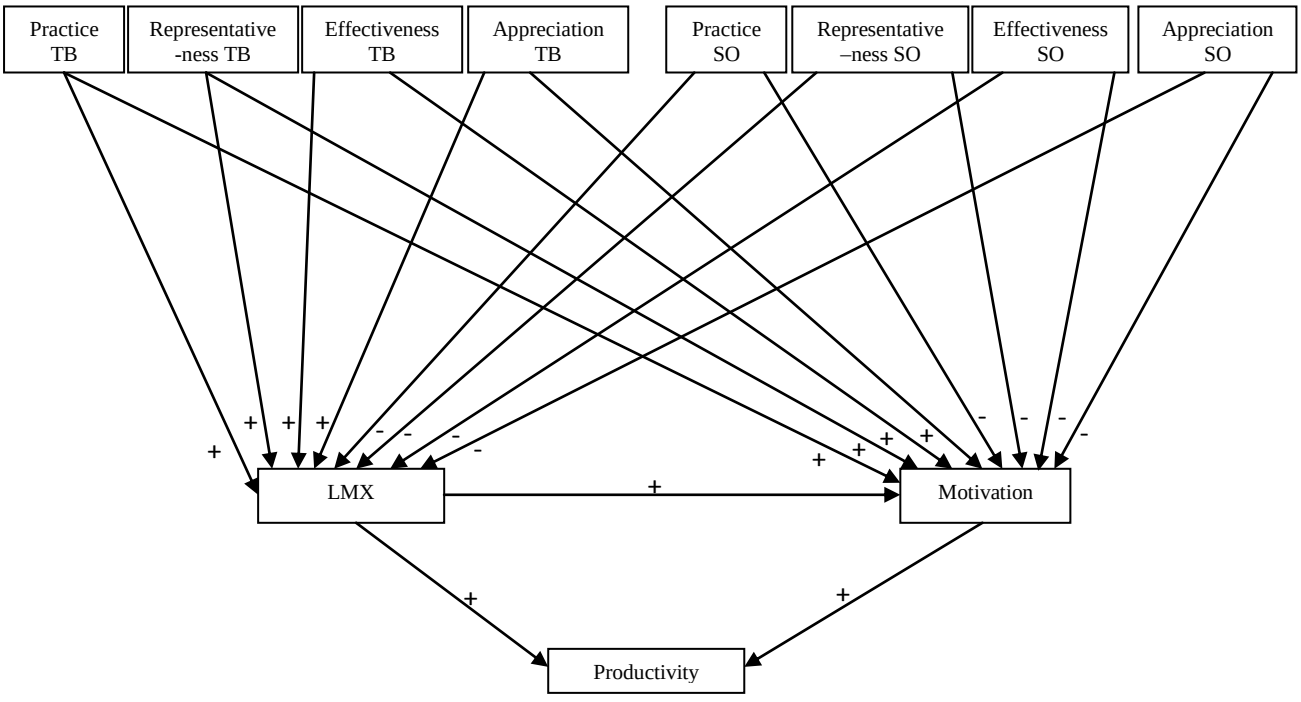

Figure 1

Conceptual path model of perceptions of the two leadership styles and their relations with LMX, motivation, and productivity

Note: TB = Transformational – *bapak*-ism, SO = Self-oriented leadership style

Method

Participants. This study included samples of Indonesian (N = 199) and Chinese (N = 110) employees working in organizations from the field of food and beverages (Indonesian = 58%; Chinese = 13%), banking (Indonesian = 20%; Chinese = 75%), and telecommunication (Indonesian = 22%; Chinese = 12%), located in Jakarta (Indonesia) and Chengdu (China). The percentage of women was 43% in Indonesia and 55% in China. The Indonesians were 19 to 55 years old (mean = 30.61, SD = 7.42), the Chinese were 18 to 48 years old (mean = 27.12, SD = 4.84; $t(304) = 4.38$, $p < .001$, Cohen's $d = .50$). The Indonesians had been employed from 6 months to 31 years (M = 6.45 years, SD = 6.36); for the Chinese the range was from 1 month to 26 years with a mean of 2.89 years (SD = 3.18; $t(296) = 5.34$, $p < .001$, Cohen's d = .62). Hierarchically, most participants were at the non-managerial level (Indonesians = 82%; Chinese = 66%), followed by first line managers (Indonesians = 10%; Chinese = 23%), middle managers (Indonesians = 6%; Chinese = 11%), and top managers (Indonesians = 20%; Chinese = 0%).

Instruments

Leadership styles. Two scales were developed for this study based on findings in Suryani et al.'s study (2012) and items of team- and self-oriented leadership scales in the GLOBE study (House et al., 2004). The first scale (Description of Leadership Style) consisted of 12 vignettes with two or three brief sentences, each portraying a manager with transformational, *bapak*-ism, or self-oriented leadership characteristics (an example of *bapak*-ism leadership description is: "This manager deals with team members in a polite and patient way. S/he communicates respectfully to protect people's reputation"). Each vignette was followed by 9 statements pertaining to perceptions of *representativeness* (3 statements; e.g., "A leadership style like this is commonly found in my organization"), *effectiveness* (3 statements; e.g., "A leadership style like this is effective in my organization") and *appreciation* of the portrayed leadership style (3 statements; e.g., "I like the leadership style reflected in the description"). Each statement had to be rated on a 5-point Likert type scale, from *strongly disagree* (1) to *strongly agree* (5).

The second scale (Leadership Behavior) was measuring the *frequency of practice* of leadership styles. It consisted of 29 leadership characteristics, each with a brief definition. There were 19 items on transformational leadership (e.g., "Developing others = helping others to advance and become more skillful") and 10 items on self-oriented leadership (e.g.,

"Arrogant = thinking of oneself as better than others; being convinced of one's own ability"). Participants were asked to rate these items using a 6-point Likert scale, ranging from *this characteristic is never shown by your manager* (1) to *this characteristic is shown by your manager (almost) without exception* (6).

Relationship with manager. We measured participants' relationship with their manager with an LMX scale developed by Liden and Maslyn (1998) and revised by Greguras and Ford (2006). The scale comprises 12 items including participant's affection of the manager (e.g., "I like my manager very much as a person"), loyalty to the manager (e.g., "My manager defends my work actions with a superior, even without complete knowledge of the issue in question"), participant's contribution (e.g., "I am willing to apply extra efforts, beyond those normally required, to meet my manager's work goals") and participant's professional respect of the manager (e.g., "I respect my manager's knowledge of and competence on the job"). These items were rated on a 5-point Likert scale from *strongly disagree* (1) to *strongly agree* (5). In the analysis, one item was excluded because of its low factor loading in both groups ($r < .30$). The final scale with 11 items showed a good Cronbach's alpha for the Indonesian (.83) and Chinese (.87) sample.

Work motivation. A scale of six items was developed by the authors with a focus on respondents' perception of their motivation to do their work (e.g., "How strongly are you motivated to do your daily work?"). Answers were given for each item on a 5-point scale of which the endpoints were marked by two words or phrases with opposite meaning (e.g., *not motivated* (1) – *very motivated* (5)). We dropped two items because of very low factor loadings ($r < .20$) in both groups. The final scale with four items had a sufficient value of Cronbach's alpha for the Indonesian group (.73) and the Chinese group (.63)

Productivity. A scale with six items was constructed asking participants to indicate how frequent their work was evaluated as useful, meeting the target, good in quality, raising complaints of customers, and finished on time (e.g., "My manager finds that I finish my tasks on time"). The participants responded on a 6-point Likert scale ranging from *never* (1) to *always* (6). Cronbach's alpha was sufficient for the Indonesian (.74) and Chinese (.67) samples.

Sociodemographic data. We collected data on background variables, including age, gender, tenure, and level in the hierarchy of the organization.

Procedure

Translation. Three sets of translators, all psychologists, were involved in the translation from English into Bahasa Indonesia. First, two persons translated the questionnaire; then a group of five persons did a back translation, and thereafter two persons (including the first author) compared the original and the back translation. Finally, some changes were made in consultation with the first two translators. The Indonesian version was piloted extensively. A few changes were made based on the pilot results.

The new English version of the questionnaires was translated into Chinese by two bilingual psychologists working together. Two other psychologists reviewed the quality of the translation after which some changes were made to arrive at the most similar meaning with the English version.

Data collection. Full-time employees were approached in selected organizations through snowballing. The distribution and collection of the questionnaires was done in person by the first author in Indonesia and by the sixth author in China. The questionnaire was distributed by the authors in a printed version in Indonesia and through e-mail in China. The completed questionnaires were collected locally and sent to the first author via e-mail.

Data analysis. Missing data in all scales in both groups were less than 5% and most of chi square and *p* values met criteria for Missing Completely At Random (MCAR; Little, 1988), except for the scale of transformational – *bapak*-ism leadership behavior in the Chinese sample ($\chi^2 = 38.42$, df = 17, $p < .05$). So, even though the condition for imputation through an EM algorithm were not fully met for the latter scale, we decided to use this procedure, given the small percentage of missing values. Differences in perception of leadership styles were tested by applying multivariate analysis of variance (MANOVA). We could have used confirmatory factor analysis to test for invariance of the instruments. However, we did not meet the criterion for using confirmatory factor analysis that there should be at least ten observations for each estimated parameter (Kline, 2010). Therefore, to assess the structural equivalence of each scale, exploratory factor analysis (EFA) was carried out followed by the computation of Tucker's phi (Van de Vijver & Leung, 1997). The invariance across the two samples of a model of leadership styles effectiveness on productivity mediated by LMX and motivation was tested via multigroup path analysis.

Results

Structural equivalence of perceived leadership styles and organizational behaviors.

Structural equivalence was examined for the scales of perceived representativeness, effectiveness, and appreciation of leadership styles by comparing the EFA factor solutions via Tucker's phi. The EFA results showed that each scale was unidimensional in both groups. This finding was consistent with earlier results for Indonesia (Suryani et al., 2013). The scales were equivalent with a range for Tucker's phi from .93 to .99 for transformational – *bapak*-ism leadership and from .91 to 1.00 for self-oriented leadership (recommended > .90 (Van de Vijver & Leung, 1997). Cronbach's alpha for these scales was satisfactory in both samples (ranging from .75 to .92). Items in the scales measuring LMX, motivation, and productivity were also unidimensional. The scales were equivalent for the two groups with values of Tucker's phi of .99 for LMX, .97 for motivation, and .99 for productivity. These results suggested that the concepts of leadership styles and organizational behaviors were perceived to have the same meaning in the Indonesian and Chinese groups, supporting the first hypothesis.

Associations of perceived leadership styles and organizational behavior.

We tested the conceptual model (Figure 1) in a multigroup path analysis and found a poor fit, even in a test of configural invariance. A closer inspection revealed that the two scales measuring perceived effectiveness of leadership styles were unrelated to any other variable in the model. After removing these two variables and forcing the path between leadership styles and LMX to be invariant (and letting the other paths between leadership styles and motivation, appreciation of leadership styles and productivity, and the path between motivation and productivity free to vary), partial structural weight invariance was the most restrictive model with an acceptable fit, $\chi^2(18, N = 309) = 27.04$, $p = .08$, $\chi^2/df = 1.50$ (recommended: < 2.5; Hu & Bentler, 1999), RMSEA = .04 (recommended: < .08), CFI = .99 (recommended: > .90), and TLI = .97 (recommended: > .90), $\Delta\chi^2/\Delta df = 82.42/21$, $p < .001$ (a value of $p < .05$ suggests that this alternative model has a significantly better fit than the baseline model). The standardized path coefficients are presented at the left side of Table 1. We found that for both the Indonesian and Chinese respondents the *practice* of transformational – *bapak*-ism leadership was positively associated with LMX, the *appreciation* of self-oriented leadership was negatively associated with productivity, and LMX was positively associated with motivation and productivity.

Path coefficients that were different for Indonesians and Chinese were found for the links of motivation with self-oriented leadership for perceived *representativeness*, and with transformational – *bapak*-ism leadership for *appreciation*. These relationships were positive in Indonesia and negative in China. Productivity showed two cross-cultural differences in associations, with motivation and with *appreciation* of transformational – *bapak*-ism leadership (this link was stronger in the Chinese group). In the Indonesian group the link between motivation and productivity was positive and significant, but for the Chinese group the association was not significant. It should be noted that the mean score for productivity in the Indonesian sample was rather close to the maximum; this may have affected the value of correlations involving this variable.

In summary, the overall fit of the model in Figure 1 formally amounts to support for the second hypothesis. However, this fit was at the level of partial structural weight invariance and the regression coefficients suggested some differences in associations between perceptions of leadership styles, and motivation and productivity. The mediating function of LMX on the relationship between leadership styles and productivity was similar for both groups, but the mediating function of motivation showed some statistically significant differences. Hence, caution is needed in interpreting the results as supporting Hypothesis 2.

Mean scores for perceived leadership styles and organizational behavior

We tested differences in perceptions of leadership styles and organizational behavior in a MANOVA with cultural group (two levels) as the independent variable. Ratings of representativeness, effectiveness, appreciation, and frequency of practice of leadership styles, and organizational behaviors (LMX, motivation, and productivity) were the dependent variables. The multivariate effect of culture was significant (Wilks' $\Lambda = .77$, $F(11, 297) = 8.69$, $p < .001$) and had a large effect size, $\eta^2 = .24$ (Cohen, 1988). Univariate analyses showed various significant cultural differences in ratings of perceptions and practice of leadership styles and organizational behaviors (see Table 2). Most of the effect sizes were small; only appreciation of the two leadership styles, perceived effectiveness of self-oriented leadership and motivation, showed a medium effect size. However, the pattern of scores for the two leadership styles was rather consistent. Transformational – *bapak*-ism had higher mean scores for appreciation, effectiveness, and appreciation in Indonesia, while the means in the Chinese sample were higher for self-oriented leadership. No significant difference was found for the frequency of practice of these leadership styles.

Table 1

Standardized Path Coefficients of the Model of Leadership Effectiveness for Employees and Students

Predictors	Employees (Study 1)			Students (Study 2)		
	LMX	Motivation	Productivity	LMX	Motivation	Productivity
Leadership styles						
Representativeness						
TB	.10	-	.03	.23***	-	.02
SO	-.08	INA = .23***	-.01	-.08*	-.08*	-.08
		CHN = -.18***				
Appreciation						
TB	-.04	INA = .27***	INA = .12*	-.04	.03	.21***
		CHN = -.29***	CHN = .44***			
SO	.05	-	-.13*	.04	-	-.01
Frequency of practice						
TB	.42***	INA = .22**	.06	.26***	.02	.19**
		CHN = .14				
SO	-.09	-	.01	-.26***	-	-.11
LMX	-	.34***	.26***	-	.32***	-.03
Motivation	-	-	INA = .17*	-	-	.16***
			CHN = -.14			

TB = Transformational – *bapak*-ism leadership. SO = Self-oriented leadership. INA = Indonesians CHN = Chinese.

*$p < .05$. **$p < .01$. ***$p < .001$.

Discussion

This study was intended to test whether leadership styles identified in Indonesia, namely transformational – *bapak*-ism and self-oriented leadership, were practiced and perceived as representative, effective, and appreciated similarly in Indonesia and China. A model of associations between leadership style variables, and LMX, motivation and productivity was also examined.

The instruments met conditions for structural equivalence, suggesting that the concepts operationalized in the various instruments are understood in similar ways in China and Indonesia. We also found a good fit of a model in which associations between leadership styles and organizational behaviors are invariant for Indonesian and Chinese employees. More specifically, we found that partial structural weight invariance was supported with most paths similar for both groups. We interpreted the set of findings with some caution as supporting the second hypothesis. The findings further showed that in both groups *practicing* of the transformational – *bapak*-ism leadership style was associated positively with LMX and

motivation, whereas the *appreciation* of self-oriented leadership was associated negatively with productivity. It is important to note that most of the relationships specified in the conceptual model defined in Figure 1 were found not to be significant despite the size of the two samples. A possible explanation is that the items in the various variables may be less relevant or salient for the samples in our study than in studies conducted in Western contexts, such as the studies by Bass and Riggio (2006) and Yukl et al. (2009) on which the conceptual model was based.

Table 2

Mean Scores (SD) per Scale for Indonesian and Chinese Employees

Measurements	Indonesian (n = 199)	Chinese (n = 110)	η^2
Leadership styles			
Representativeness[a]			
TB	3.51 (.44)	3.39 (.59)	.01*
SO	2.50 (.49)	2.64 (.50)	.02*
Effectiveness[a]			
TB	3.90 (.42)	3.76 (.60)	.02*
SO	2.15 (.49)	2.44 (.53)	.07***
Appreciation[a]			
TB	4.13 (.45)	3.83 (.68)	.06***
SO	1.95 (.53)	2.35 (.68)	.10***
Frequency of Practice[b]			
TB	4.38 (.71)	4.45 (.78)	.00
SO	2.32 (.85)	2.50 (.89)	.01
LMX[a]	3.66 (.54)	3.69 (.60)	.00
Motivation[a]	3.93 (.72)	3.54 (.72)	.09***
Productivity[b]	5.63 (.80)	5.28 (.97)	.04**

TB = Transformational – *bapak*-ism leadership. SO = Self-oriented leadership.

*p < .05. **p < .01. ***p < .001. [a]Response scale range, 1 – 5. [b]Response scale range, 1 – 6.

We found some unexpected associations between perceptions of leadership styles and motivation. In the Indonesian group, the *appreciation* of transformational – *bapak*-ism leadership was positively associated with motivation, while for the Chinese group, this association was negative. In a study of intercultural competence of Indonesian managers working with Chinese subordinates, Panggabean, Murniati, and Tjitra (2013) found that Indonesian managers are motivating by showing consultative behavior, encouraging acts, and renouncing harsh punishment. However, such actions are perceived as weak leadership by

Chinese subordinates. The Chinese tend to believe that a good leader should be strong, which is expressed by showing firm control and sanctioning. We like to argue that this belief contributes to the positive relationship between transformational – *bapak*-ism and motivation for Indonesians and the negative relationship in the Chinese group. Another unexpected finding was the positive association between representativeness of self-orientation and motivation in Indonesia, which was negative in the Chinese sample. We do not have a plausible explanation for the unexpected sign in the Indonesian sample.

In a MANOVA we found that the perceptions of *representativeness*, *effectiveness*, and *appreciation* of transformational – *bapak*-ism were (somewhat) higher in the group of Indonesians than in the group of Chinese. Perhaps this reflects the cultural embeddedness of this style in Indonesia, where the *bapak* (father) is highly respected and honored, even though we cannot rule out the influence of country differences in social desirability. A similar pattern of mean scores was also found for motivation and productivity.

The negative association between appreciation of transformational – *bapak*-ism and motivation in China could reflect that in China the authoritarian aspect of paternalism is stronger than the benevolence and moral aspects (Cheng et al., 2013) and that this style leads to positive outcomes (Farh & Cheng, 2000). Transformational – *bapak*-ism is essentially representing the benevolence side of paternalism. This may explain why the Chinese participants were less appreciative of transformational leadership and why the relationship between this leadership style and motivation could turn out to be negative. The mediating function of LMX found in this study is in line with findings by Avolio et al. (2013), Blatt and Camden (2007), and Schermerhorn et al. (2010), showing that a good quality leader-member relationship mediates the link between leadership and motivation. We have no explanation why the mediating function of motivation was dissimilar for the Indonesian and Chinese groups (motivation was significantly associated with productivity for the Indonesian group, despite ceiling effects in the score distribution, but not for the Chinese group).

Study 2

In Study 1, we found that both transformational – *bapak*-ism and self-oriented leadership styles were demonstrated in China, even though transformational – *bapak*-ism was derived from research in Indonesia and contained items deemed typical for Javanese culture (Suryani et al., 2012). In this study we explore whether the findings of Study 1 would be replicated with samples from countries further apart economically and culturally than

Indonesia and China. We collected data among Australian, Chinese, Dutch, Indonesian, and Japanese university students with work experience. We address the same research questions and hypotheses as mentioned in Study 1. We also analyze whether mean differences found in Study 1 for the leadership styles are replicated.

The countries were chosen to represent variations on presumed relevant underlying dimensions. Economically, Australians have the highest income, followed by Dutch and Japanese, whereas Chinese and Indonesians are far below these three countries (see **Table 3**). On the in-group collectivism dimension of the GLOBE study (House et al., 2004), the Chinese and Indonesians are collectivistic while the other three groups are individualistic. In terms of power distance, the Asian countries have high scores, whereas Australia and the Netherlands show low levels. On most other culture dimensions (such as Assertiveness, Gender Egalitarianism, Human Orientation, and Performance Orientation of the GLOBE study) China and Indonesia are close together as are Australia and Netherlands, while Japan has an intermediate position.

Method

Participants. This study involved students with work experience from Australia (N = 169), China (N = 148), Indonesia (N = 174), Japan (N = 156), and the Netherlands (N = 174). The first author contacted a colleague in each country explaining the objective of the study and the procedure of sampling. Participants were recruited in universities located in industrial cities of each country. There was a majority of female students in all samples (Australians: 64%; Chinese: 71%; Dutch: 75%; Indonesians: 63%; Japanese: 77%); these proportions were significantly different, $\chi^2(1, N = 1116) = 63.24$, $p < .001$. The age range was from 17 to 48 years, the average age was significantly different across samples, $F(4, 806) = 22.14$, $p < .001$, $\eta^2 = .10$ (Indonesians: M = 21.30; Chinese: M = 21.83; Japanese: M = 20.75; Dutch: M = 19.87, and Australians: M = 23.26). Work experience varied from 1 month to 26 years, and the average differed significantly across countries, $F(4, 601) = 18.22$, $p < .001$, $\eta^2 = .11$ (Indonesians: M = 1.47; Chinese: M = .60; Japanese: M = 1.54; Dutch: M = 2.27, and Australians: M = 2.29). The majority of participants held jobs on a non-managerial level (Indonesians: 95%; Chinese: 100%; Japanese: 100%; Dutch: 88%; and Australians: 82%).

Instruments. The instruments were the same as used in the first study. The reliability of the scales measuring organizational behaviors was satisfactory in all groups. Cronbach's alpha for perceptions of leadership styles was in the range of .83 to .92, for the LMX scale it

varied between .90 and .95, for the motivation scale between .69 and .82, and for the productivity scale between .70 and .78.

Procedure. The translation of the questionnaire to Japanese and Dutch was conducted in the same manner as the translation into Chinese (see Study 1). The questionnaire was distributed by the authors to students by hand in Japan and Australia, through e-mail in China, and via an on-line system (web link) in the Netherlands. The completed questionnaires were collected locally and sent to the first author for analysis.

Data analysis. In this study we found less than 5% missing data in each scale for each country. The MCAR criteria were met for most of the scales, except for the scale of transformational – *bapak*-ism and self-oriented leadership in the Chinese sample (χ^2 = 2186.58, *df* = 1849 and χ^2 = 503.52, *df* = 357 with $p < .05$, respectively), transformational – *bapa*k-ism leadership in the Indonesian sample (χ^2 = 117.99, *df* = 71, $p < .05$), and transformational – *bapak*-ism leadership in the Japanese sample (χ^2 = 2026.90, *df* = 1727, $p < .05$). For the same reason as in the previous study we imputed the missing data via an EM algorithm (see Study 1). The other analyses corresponded to those mentioned in Study 1.

Results

Structural equivalence of perceived leadership styles and organizational behaviors.

The scales were equivalent for all five groups with values of Tucker's phi in the range of .98 to 1.00. The values for Tucker's phi suggest a close to perfect understanding of the instruments across the five samples. The homogeneity of the participants, all students in higher education, probably has contributed to these high values. Nevertheless, these findings clearly support Hypothesis 1.

Model testing.

Through multigroup path analysis, we tested the fit of the same model as in Study 1. The structural weights model was the most restrictive with an acceptable fit, $\chi^2(87, N = 821) = 154.06$, $p < .001$, $\chi^2/df = 1.77$, RMSEA = .03, CFI = .98, and TLI = .97. This finding suggested that the regression loadings of the associations between leadership styles and organizational behavior were invariant across the five countries. The perceived *representativeness* and the *practice* of transformational – *bapak*-ism leadership were positively associated with LMX, whereas the perceived *representativeness* and the *practice* of self-oriented leadership were negatively associated with LMX (the regression coefficients are

presented in the right part of Table 1). There was also a significant, positive relationship between the *appreciation* of transformational leadership and productivity.

LMX was positively associated with motivation, and motivation was positively associated with productivity. The interconnections showed a partial mediation function of LMX in the link between perceived representativeness and the practice of the two leadership styles with motivation and productivity. The perceived representativeness and the practice of self-oriented leadership showed the opposite direction of associations. The significant relationships also supported the function of motivation as mediating variable in the association between LMX and productivity (full mediation) and the link between perceived representativeness of self-oriented leadership and productivity (partial mediation). The appreciation of transformational leadership was positively associated with productivity.

Mean scores for perceived leadership styles and organizational behavior.

We conducted a MANOVA to test differences in perceptions of leadership styles and organizational behavior among the five groups. The multivariate test suggested significant country differences, Wilks' $\Lambda = .50$, $F(44, 3085{,}51) = 13.74$, with a large effect size ($\eta^2 = .16$). The univariate effects were statistically significant for all perceptions of leadership variables with small effect size and for organizational behavior variables with medium effect size (see Table 3). The perception of leadership variables showed fairly small differences in mean scores. Transformational – *bapak*-ism leadership was reported to be practiced more in Indonesia and China, whereas self-oriented leadership was practiced more frequently in Japan, the Netherlands, and Australia. On the organizational behavior variables the Indonesian sample had the highest mean score on LMX and motivation, whereas Chinese scored highest on ratings of productivity. The Japanese reported the lowest scores for LMX and productivity, whereas Dutch scored lowest for motivation.

The findings of Study 1 and Study 2 were rather similar, with the most striking difference being found for productivity level in Indonesia. In Study 1, the participants were full-time employees, whereas in Study 2 the participants were part-time employees. The difference between full-time employees and part-time was significant for Indonesian employees with $F(1, 371) = 115.31$, $p < .001$, $\eta^2 = .24$; and for the Chinese sample with $F(1, 256) = 10.57$, $p < .001$, $\eta^2 = .04$. In the Indonesian samples, the full time employees reported more productivity than the students, whereas it was the opposite for the Chinese samples (see Tables 2 and Table 3). The effect of the employee status was large for Indonesians but small

for Chinese. The mean of the Chinese sample was close to the maximum possible score, which could indicate that reported productivity may be confounded with social desirability in this group. This response style may have contributed to the cross-cultural differences.

Discussion

As an extension of the first study, the present study was intended to examine leadership styles initially found in Indonesia across more countries differing in culture from Indonesia and China, as shown by their ranking on sociocultural dimensions. These countries, Australia, Japan and the Netherlands, are lower on power distance and collectivism and higher on individualism, assertiveness, and GDP per capita. The question was whether leadership styles were perceived and practiced in a similar way across this broader range of countries.

Analysis of structural equivalence showed that all scales of leadership styles and organizational behaviors were similarly structured in all five countries. This result confirmed our first hypothesis that all groups perceived the leadership styles and organizational behaviors very much in the same way.

The multigroup path analysis with the five student group showed that the model with identical path coefficients between leadership styles and organizational behaviors applied in all samples. We found that LMX and motivation were partially mediating the links between the perceived *representativeness* of transformational – *bapak*-ism and the *practice* of both leadership styles with productivity. The direction of the associations was also in line with our predictions presented in Figure 1. These results confirmed our second hypothesis that associations between leadership styles and organizational behaviors would be invariant across the countries included in this study. Generally, the findings are in line with studies in Western contexts (e.g., Bass & Riggio, 2006; Blatt & Camdem, 2007; House et al., 2004; Schermerhorn et al., 2010; Yukl et al., 2009). The similarities in associations in the path model across the groups suggest that the transformational – *bapak*-ism leadership style is present in the interaction between managers and subordinates across the cultures sampled. So, leadership styles from Indonesia were found elsewhere.

The results of the MANOVA showed that cultural context has significant effects on the practice and perceptions of leadership styles and on organizational behaviors. Most effects were of small, and some of medium size. Consistent with findings in Study 1, Indonesians showed slightly higher scores for perceived transformational – *bapak*-ism leadership and also rated this style as more frequently practiced than the other groups, whereas the Chinese

appreciated self-oriented leadership somewhat more than the other groups and viewed it as more effective. Interestingly, self-oriented leadership was reported to be practiced more in richer countries (Australia, Japan, and the Netherlands).

Table 3

Mean Scores (SD) per Scale for the Samples of Students

Variables	Australian	Chinese	Dutch	Indonesians	Japanese	η^2
Perceived Leadership styles						
Representativeness[(i)]						
TB	3.40 (.68)$_{d}$	3.60 (.60)	3.43 (.62)$_{d}$	3.66 (.54)$_{a, c}$	3.50 (.69)	.03***
SO	2.62 (.68)$_{d}$	2.53 (.58)$_{d}$	2.49 (.67)$_{d}$	2.29 (.57)$_{a, b, c, e}$	2.64 (.62)$_{d}$	.04***
Effectiveness[(i)]						
TB	3.92 (.47)	3.90 (.54)	4.00 (.38)	3.98 (.41)	3.94 (.55)	.01
SO	2.20 (.52)$_{c}$	2.27 (.53)$_{c, d}$	2.05 (.48)$_{a, b, e}$	2.10 (.49)$_{b}$	2.22 (.52)$_{c}$	.03***
Appreciation[(i)]						
TB	4.16 (.50)	4.05 (.55)$_{c, d}$	4.23 (.36)$_{b}$	4.21 (.41)$_{b}$	4.17 (.50)	.02**
SO	1.88 (.62)	2.05 (.58)$_{c, d}$	1.85 (.47)$_{b}$	1.86 (.52)$_{b}$	1.92 (.60)	.02**
Frequency of practice[(ii)]						
TB	4.20 (.83)$_{d}$	4.41 (.70)$_{e}$	4.31 (.75)	4.51 (.73)$_{a, e}$	4.14 (.82)$_{b, d}$	.03***
SO	2.64 (.96)$_{d}$	2.38 (.83)	2.60 (.95)$_{d}$	2.24 (.82)$_{a, c, e}$	2.66 (.88)$_{d}$	.03***
LMX[(i)]	3.71 (.90)$_{c, e}$	3.58 (.69)$_{e}$	3.45 (.81)$_{a, d}$	3.80 (.59)$_{c, e}$	3.30 (.99)$_{a, b, d}$	.05***
Motivation[(i)]	3.48 (.78)$_{c, d}$	3.34 (.70)$_{d}$	3.22 (.71)$_{a, d}$	3.75 (.57)$_{a, b, c, e}$	3.43 (.77)$_{d}$	.05***
Productivity[(ii)]	4.68 (.84)$_{b, c, e}$	5.66 (.90)$_{a, c, d, e}$	5.01 (.62)$_{a, b, e}$	4.84 (.60)$_{b, e}$	4.12 (.86)$_{a, b, c, d}$	.05***

TB = Transformational – *bapak*-ism leadership. SO = Self-oriented leadership.

Subscripts a, b, c, d, e indicate that in post hoc comparison (Bonferroni) tests, the mean score differs significantly ($p < .05$) from the mean score of Australians (a), Chinese (b), Dutch (c), Indonesians (d), and Japanese (e).

[(i)]Scale range, 1 – 5. [(ii)]Scale range, 1 – 6.

General Discussion

The present studies were intended to examine whether the representativeness, effectiveness, appreciation and the frequency of practice of leadership styles found previously in Indonesia, namely transformational – *bapak*-ism and self-oriented leadership, could also be found in other countries. The first study aimed at examining these two leadership styles in Indonesia and China, two countries with a similar standing on major cultural dimensions in the management literature. Involving groups of students with work experience from Eastern

and Western contexts, the second study extended the examination to a more diverse range of countries, namely Australia, China, Indonesia, Japan, and Netherlands.

The first research question pertained to the similarity of psychological meaning of transformational – *bapak*-ism and self-oriented leadership across cultures. The results revealed that the two leadership styles have the same psychological meaning for all samples of participants. Most important, transformational – *bapak*-ism, derived from Indonesian data (Suryani et al., 2012), is also understood in other cultures.

The second research question pertained to similarities in the perception and the frequency of practice of the leadership styles. We found that scores on representativeness, effectiveness, and appreciation of transformational – *bapak*-ism tended to be somewhat higher in Indonesia. For self-oriented leadership these scores were slightly higher in China. The seven samples in the two studies agreed that there are at most small differences in the frequency of practice of these two leadership styles. All in all, the findings suggest that the two leadership styles are functionally similar in the five countries. These results are very much in line with the findings by Smith et al. (2011), who found that concepts of informal influence initially thought of as indigenous were also present in other cultures.

The last research question pertained to the associations of transformational – *bapak*-ism leadership and self-oriented leadership with LMX, motivation, and productivity, and to the similarity of relationships across cultures. Following distinctions by Lonner (1980, 2011) and Bass (1997) between various forms of universality, our findings suggest that criteria were met for *variform functional universalism.* This form of universality comprises similarity of meaning of concepts as well as uniform relationships with relevant other variables.

The findings showed further that in all cultures included in the two studies, the transformational – *bapak*-ism leadership was more highly endorsed than the self-oriented leadership. Although differences in score levels were small, the endorsement of transformational – *bapak*-ism tended to be slightly higher in Indonesia than in the other countries, including China. It may well be that this type of leadership is somewhat more prominent in Indonesia. However, the transformational – *bapak*-ism style certainly was not specific to Indonesia.

There were a few differences in associations between leadership styles and organizational behavior variables between the two studies. In the second study the negative relationships of self-oriented leadership with LMX, motivation, and productivity were more salient and there were no differences between the Indonesians and Chinese samples in the

relationship between leadership styles and motivation. Supposedly differential background characteristics of participants in the two studies have been of influence, but we do not know how and why. Participants in the second study were probably more homogenous on demographical background (age, education, tenure, etc) than participants in the first study. Although the students in the second study on average had a much more limited work experience, we do not think that the validity of their scores is less creditable; after all, the structural equivalence of their data was strongly supported and the directions of associations in Table 1 are according to expectation.

Considering the combined evidence of the two studies, the explained variance in representativeness, effectiveness and appreciation of the two leadership styles was rather limited. The transformational – *bapak*-ism leadership explained some variance in LMX, motivation and productivity, whereas for self-oriented leadership this was even more limited. The results showed that LMX was mediating the link between transformational – *bapak*-ism leadership and productivity; motivation was significantly mediating the relationship between leadership styles and productivity, most clearly in the student samples. When contrasting the two styles, transformational – *bapak*-ism leadership appears to be associated more with positive outcomes than self-oriented leadership, although the actual differences are smaller than one might have anticipated on the basis of the higher endorsement of the transformational – *bapak*-ism style. Still, this has implications for leadership training programs that should encourage transformational – *bapak*-ism leadership as a recommendable style of leadership, independent of the cultural background of trainees.

The two studies reported here are part of a series of projects examining what is specific and what is common across cultures (universal) in leadership styles found in Indonesia. We started with culture-specific exploration by identifying leadership styles in Indonesia. We then developed measurements that were demonstrated to have good psychometric characteristics (Suryani et al., 2012, 2013). Application of the instruments in other countries has now shown that transformational – *bapak*-ism and self-oriented leadership are shared at least across the cultures included in these studies.

The main limitation of both studies is the representativeness of the samples. In both studies, data were obtained with convenience sampling. Our primary interest was in differences in structural relationships between variables. These should be less sensitive to sample bias than quantitative score differences. Nevertheless, non-probability sampling of the workers and the use of students with limited work experience imply a need for the extension and replication of the present research. Also, measurements using self-report methods are

sensitive to bias; participants are likely to give ratings that show a good impression of themselves as persons and of their performance. The average ratings of productivity in some samples are a case in point. For the future, measurements using self-reports should be combined with ratings by others and observations, but there is no reason to expect that our main findings on the transfer of leadership styles from Indonesia to other countries will be challenged with better data.

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CHAPTER 5
Conclusions and Implications

This project aimed at examining cultural specificity and universality of leadership styles found in Indonesia. A major impetus for the present study is the emphasis on Western leadership styles in the literature while there are still limited studies about management styles practiced in Asia, especially in Indonesia. Numerous studies have reported that the application of Western models in Asian cultures has not been really successful (Jenkins & Chan, 2004; Taormina & Selvarajah, 2005). For Asian cultures paternalistic leadership has been found to be more common and suitable (Aycan, 2006; Chen & Farh, 2010; Pellegrini & Scandura, 2008). In studies conducted in Indonesia a variety of leadership styles practiced by Indonesian managers have been observed (Brandt, 1997; Butarbutar & Sendjaja, 2010; House et al., 2004; Irawanto, 2012; Setiadi, 2007). In interview studies with expatriates (Brandt, 1997) and with local managers in private and government-owned companies in Jakarta (Setiadi, 2007), authoritarian leadership was found to be the dominant style. A study on civil servants in two provinces confirmed the frequent practices of this style in Indonesia (Irawanto, 2012). However, transformational leadership was more salient in a study among employees in highly performing companies (listed in the stock exchange) (Butarbutar & Sendjaja, 2010). The somewhat different results and the fact that none of the previous studies examined the effectiveness of reported leadership styles in shaping organization behavior indicated the need for further study.

The relevance of the project was driven by the economic growth in Indonesia which is at a similar level as in the BRICS countries. Moreover, as a country with a population of around 237 million, there will be increasingly good opportunities for local and global investment in the future. To be successful in doing business in Indonesia, it is important to pay attention to leadership characteristics that are preferred, practiced, and proved to be effective in Indonesia. Understanding leadership styles in their local context is crucial because preference for and effectiveness of leadership behaviors are influenced by the cultural and social context of a work organization, which in turn is influenced by the national culture (House, Hanges, Javidan, Dorfman, & Gupta, 2004; Schein, 2004).

Regarding the influence of culture on leadership, the first aim of this project was to identify emic leadership characteristics and styles practiced by and important for Indonesian managers. This project included a mixed-methods approach, combining qualitative and quantitative evidence, and indigenous and cross-cultural approaches. The next aim was to test

whether the emic leadership style found in Indonesia was effective by studying their relationship with organizational behavior.

In a globalizing context, leadership is not only important to be understood from the local perspective but also from the cross-cultural point of view. In recent cross-cultural studies, the answer to the question of whether leadership is culture specific or universal appears to favor universalism (Cheng, Boer, Chou, Huang, Yoneyama, Shim, et al., 2013; Smith, Torres, Leong, Budhwar, Achoui, & Lebedeva, 2012). Cheng et al. (2013) found that Asian nations whose cultures are rooted in Confucian values (China, Taiwan, Korea, and Japan) shared the three dimensions of paternalistic leadership, namely authoritarianism, benevolence, and moral character. In a study on cultural specifics and universals in organizations, Smith et al. (2012) found that people from various cultures recognized behaviors associated with indigenous concepts about informal influences in organizations such the British concept of pulling strings were recognized as being practiced in other cultures. Furthermore, some of the non-local concepts were perceived as more typical than the local concepts. This somewhat unexpected finding may have some bearing on what is considered culture specific and universal. In line with Smith et al. (2012), another aim of this project is to study whether leadership styles found in Indonesia are present, practiced, and effective in other cultures. In relation to Cheng et al. (2013) and Smith et al. (2012) studies, this study also examined the equivalence of associations between Indonesian leadership styles and organizational behaviors across cultures. Through a series of studies, this project set out to show the transferability of indigenous leadership styles found in Indonesia to other cultures.

Main findings

Discrepancy between practices and relevance of leadership characteristics in Indonesia

As mentioned in Chapter 1, the research strategy developed for the project was based on a mixed-methods approach, i.e., both qualitative methods and quantitative methods were applied. The qualitative-quantitative distinction corresponds with the distinction between exploratory research and confirmatory research (e.g., Reichenbach, 1938), where the exploratory stage precedes the confirmatory stage. Hence, the first study consisted of the identification of leadership characteristics in interviews and focal group discussions with Indonesian CEOs, directors, managers, and subordinates. They were requested to describe management behaviors as formulated by Yukl (2006), such as successful and unsuccessful experiences as manager, relationships with members of the organization, characteristics of excellent leaders for Indonesian's future, etc.

The narratives of the participants were divided up into concrete statements. Analyses revealed that these pertained more to traits (e.g., wise) rather than to behavior (e.g., developing others) or to styles (e.g., process oriented). A careful inspection of the frequencies with which the various characteristics were mentioned suggested a strong orientation to people, especially own-group and family.

Each characteristic was evaluated by a panel of experts on two dimensions: frequency of practice and relevance for Indonesian leadership in the future. The experts (leadership scholars and practitioners) rated traditional leadership characteristics, such as being religious, bureaucratic, and career path based on seniority, as being frequently practiced. At the same time, these ratings were correlated negatively with the ratings of the future importance of such leadership characteristics. Here the experts gave high ratings to such characteristics as being competent, willing to coach, and trust building. This finding suggested that the experts perceived the current practices as less relevant for future Indonesian management leadership.

An initial structure of leadership styles in Indonesia

In the following step (see Chapter 2) the 80 characteristics that had been mentioned at least twice by participants in the first study were rated on frequency of practice and relevance for future Indonesian leadership by an extensive sample of managers. An exploratory factor analysis was conducted to reveal the structure of Indonesian leadership styles from leadership characteristics found in the qualitative study. Two dimensions were extracted and found to be identical for the scales of frequency of practice and future relevance. These dimensions were labeled as transformational leadership and *bapak*-ism leadership.

In the first factor, four categories were identified, corresponding to the transformational leadership characteristics mentioned by Bass and Riggio (2006), namely idealized influence (as a model and inspiring), individualized consideration (developing others and educating others), intellectual stimulation (being a facilitator), and inspirational motivation (building sense of ownership and building trust). The second factor was considered to reflect a local Indonesian style of leadership. It appeared that the *bapak*-ism leadership characteristics (named after *bapak*, which means father in Javanese) did not correspond to the paternalistic leadership as described by Aycan (2006) and Farh and Cheng (2000), or to the related Nurturant-Task (NT) leadership style introduced by Sinha (1980, 2008). The paternalistic leadership style described in the literature has a focus on authority. In contrast, the *bapak*-ism factor presented an image of an ideal Javanese father, who is wise,

tolerant, composed, and people-oriented (Magnis-Suseno, 1991); *bapak*-ism is not characterized by autocratic behavior.

In Sinha's *Nurturant Task* leadership (1980, 2008), which he saw as an Indian style of leadership, nurturant and authoritative characteristics are combined with task-oriented characteristics. The authority figure directs subordinates to task completion by applying nurturant and caring behaviors, being dependable but also authoritative, demanding, and strict in discipline. In contrast, the *bapak*-ism leadership is not oriented towards goal achievement. A *bapak* focuses more on creating a harmonious, pleasant work environment than on the achievement of organizational targets. The emphasis of this leadership style is more on the communication of the goal and less on creating a goal or directing subordinates to the goal.

Comparison of traditional leadership and global leadership styles

In a further study which included Indonesian managers from industrial cities (Jakarta, Bandung, Yogyakarta, and Denpasar), the two styles were compared with universal leadership styles examined in the GLOBE study (House et al., 2004). Managers were requested to rate the relevance of a set of items describing traditional characteristics derived from previous study as well as items from the GLOBE leadership subscales. Multidimensional scaling (ALSCAL) of the joint items showed two dimensions. Transformational and *bapak*-ism leadership characteristics were structured as one bipolar dimension and also the team- *vs* self-oriented leadership characteristics from the GLOBE study were structured as one bipolar dimension. The findings suggested that the first dimension represented more culture-specific elements of Indonesian leadership, whereas the second dimension described more universal attributes.

Effectiveness of transformational – *bapak*-ism and self-oriented leadership

Studies of transformational and paternalistic leadership have shown the effectiveness of these styles across cultures, with transformational leadership more salient in Western culture and paternalistic leadership more salient in Eastern culture (Aycan, 2006). In the present project, the two dimensions of Indonesian leadership styles found in an earlier study , one more emic and the other more etic, were examined with respect to their associations with organizational behavior variables, namely motivation, organizational commitment, job satisfaction, and productivity. Pairs of a manager and a subordinate from organizations in Jakarta evaluated the managers' leadership styles and the subordinates' performance via self-ratings and ratings from the other member of the pair. It was found that transformational and

bapak-ism leadership characteristics merged into a single factor, both with positive loadings. The team oriented and self-oriented leadership characteristics were structured in one bipolar factor with loadings of opposite sign; essentially forming the same structure as in the previous study.

The merger of the transformational and *bapak*-ism leadership poles was different from the result of the previous study. It probably occurred because the ratings pertained to a different question. In the previous study, participants (managers) were asked about the *importance* of leadership characteristics for Indonesia's future while in this study participants (managers) were asked to which extent these characteristics were *practiced* in their daily work. Inspection of the items showed that the characteristics of *bapak*-ism overlapped with characteristics of transformational leadership described by Bass and Riggio (2006). A similar combination was also found in other societies, such as a combination of transformational leadership with benevolent leadership in China (Chen & Farh, 2010) and a combination of transformational and benevolent paternalism characteristics in Turkey (Karakitapoğlu-Aygün & Gumusluoglu, 2012). This suggests that a leadership style that was originally considered as traditional and emic for Indonesians, in fact, represents a common leadership style that is also practiced elsewhere.

There were other findings with a less direct bearing on the theme of the series of studies reported in the various chapters. For example, managers and subordinates turned out to have a somewhat different perception of the effectiveness of leadership styles. Managers' perceptions of their leadership style were not associated with subordinates' motivation, whereas this relationship was significant for the subordinates. For managers their perceived leadership styles were associated with productivity, but for subordinates this relationship was not significant. Such results contribute to the literature on leadership. The results mentioned support research by Fleenor, Smither, Atwater, Braddy, and Sturm (2010) to the effect that managers and subordinates tend to differ in their perceptions of leadership and organizational behaviors.

Cross-cultural examination of transformational – *bapak*-ism leadership and self-oriented leadership

Although the project started with indigenous data collection and emphasis on local characteristics, the findings of the empirical studies mentioned so far pointed rather overwhelmingly to a structure of leadership styles for Indonesia that was shared with other

regions in the world. If indeed Indonesia in this respect was similar to the rest of the world, then the findings with instruments constructed in Indonesia should also be replicated elsewhere. In Chapter 4 the investigation of the two leadership styles in five countries is described. Samples consisted of full-time employees in China and Indonesia and of part-time workers (students with jobs) in Australia, China, Indonesia, Japan, and the Netherlands. A test of structural equivalence showed that the transformational – *bapak*-ism and self-oriented leadership styles were perceived to have a very similar meaning in all samples of participants. A multivariate analysis of variance showed that transformational – *bapak*-ism leadership was more representative, effective, appreciated and practiced in Indonesia, while self-oriented leadership was more appreciated and regarded as effective in China. Further evidence on the functioning of leadership styles across the five countries came from a multigroup path analysis showing that a model of associations of transformational – *bapak*-ism leadership and self-oriented leadership with LMX, motivation, and productivity was invariant. Most of the observed relationships explained only small proportions of variance, but with few exceptions their direction (positive or negative) was in line with expectations. Perhaps the clearest result was that LMX successfully mediated the relationship between perceptions and practice of leadership styles with motivation and productivity.

Implications

In the first stage of study, the transformational and *bapak*-ism leadership styles were identified as opposite leadership styles representing a traditional - local leadership style that contrasted with a team- and self-oriented leadership style (with the latter presumed to be a more universal style). In the next stage, the transformational and *bapak*-ism leadership merged and were not anymore oppositional. The leadership characteristics of this combination were also found to have the same meaning among employees in other cultures. In existing literature, transformational and paternalistic leadership are defined as different styles and measured by specific scales (Aycan, 2006; Bass & Riggio, 2006; Chen & Farh, 2010). In recent development, the possible combination of transformational leadership with benevolent leadership has been introduced by Chen and Farh (2010) for Chinese cultures, and has been studied qualitatively by Karakitapoğlu-Aygün and Gumusluoglu (2012) in Turkey. Beyond these inquiries, the present study found the combination via a thorough procedure and method; furthermore, the result of the study revealed that across five countries there was some evidence of effectiveness of the combined dimension, as shown by positive relationships with LMX, subordinates' motivation, and productivity. This finding suggests that the

transformational and *bapak*-ism leadership may be effective in a wider region. In other words, this study was able to identify a new style of leadership that can be developed as a part of global leadership. Further studies on the practice and effectiveness of this leadership style in a wider spectrum of cultures need to be done.

Among Eastern cultures, the combination of transformational – *bapak*-ism leadership in Indonesia is reminiscent of Sinha's NT leadership in India and Misumi's PM in Japan. Misumi (1985) adapted the consideration (people oriented) and initiating structure (task oriented) leadership styles from U.S. for Japan. In his PM (Performance – Maintenance) theory, leaders are categorized into four styles, namely Pm, pM, pm, and PM, reflecting high (capital) or low (small letter) emphasis on the two dimensions. The PM style is usually superior to the other three styles in empirical studies. All four styles appear to combine an emphasis on task performance with being considerate towards subordinates. However, a distinction with the leadership found in the present study should be noted. With the leadership style described by Misumi (1985) and Sinha (1980) the manager is more demanding toward a subordinate with low task orientation and motivation, while with transformational – *bapak*-ism leadership, a leader will be encouraging rather than exacting. In comparison with other paternalistic leadership characteristics introduced in Turkey (Aycan, 2006), China (Chen & Farh, 2010), and India (Sinha, 1980; 2008), *bapak*-ism leadership is a variant type of paternalistic leadership that emphasizes self-control, being composed, and not showing authoritarian behaviors. It should be recognized by sojourners who will work in Indonesia or by Indonesians that paternalism may not be applied in the same way across Eastern cultures. Training or initial orientation program for managers who will work in the Indonesian context need to introduce a general description of paternalism as well as the specific characteristics of *bapak*-ism in Indonesia.

The project of Smith et al. (2012) also reported that indigenous organization-related concepts could be found and understood among people in other cultures even though a specific term for this concept may be absent. In cross-cultural research common or similar (universal) psychological elements of humanity are important as well as their diversity (Berry, Poortinga, Breugelmans, Chasiotis & Sam, 2012). Similar meaning of concepts and results of hypothesis testing in cross-cultural studies are relevant for the generality or validity of psychological knowledge or theory. Hence, the cross-cultural approach is an essential method to explore and validate a theory. It helps to identify universal patterns behind presumed culture-specific management styles. It could well be that various indigenous styles involve

small variations on universal themes, such as attempts to influence managerial behavior in an informal manner and emphasizing relationship aspects in exchanges between managers and subordinates.

This study shows the advantages of a mixed-methods approach. The combination of qualitative and quantitative methods together with indigenous and culture-comparative approaches is suitable for research constructing, developing, and establishing a psychological concept. Such research includes various stages, namely exploration of the meaning of psychological concepts in traditional or local context, comparison with characteristics in existing concepts, and examination of the newly identified concept in other cultures.

In exploratory stages, the qualitative approach is powerful to explore and derive characteristics or meanings of a concept, whereas the quantitative approach is essential to explore the concept in a wider range of populations. The exploration could involve measurement of level of frequency, level of likeliness, probability, etc. The next stage comprises examination of the structure of the concept and its associations with other concepts via a quantitative approach, although a qualitative approach may also be applied here to deepen the meaning of the concept. Finally, the identified concept is investigated in other cultures to test its generality. A stable and consistent result in cross-cultural examinations can be an indicator of its universality.

This project has shown that transformational – *bapak*-ism leadership from Indonesia is understood, practiced, perceived as effective, and appreciated across cultures. It means that this leadership style is accepted in a global context. The result may contribute to the process of recruitment, selection, and initial orientation of sojourners who will work with Indonesians or in organizations in the Indonesian context. It is suggested that candidates who will be appointed to work in Indonesia should be individuals who can practice transformational – *bapak*-ism leadership characteristics.

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SUMMARY

The dichotomy between culture specificity and universality of leadership styles has been widely debated. The debate started when many leadership theories established in Western culture were found less applicable in a non-Western context. Consequently, non-Western scholars introduced leadership styles that were more compatible with their background, as illustrated by Sinha's Nurturant Task Leadership in India. The current study was aimed at identifying leadership characteristics and styles in Indonesian organizations, their effectiveness on organizational behaviors, and their applicability to Western and other Asian countries. These are all important issues since Indonesia is the fourth largest country in the world with a population of more than 237 million. Together with a better global competitiveness index, Indonesia is becoming a potential partner and major market for global industries and business organizations and is expected to continue to play a significant role in the Asian and global economy.

Chapter one presents a brief summary of cross-cultural studies on leadership. Such studies were initiated by researchers from a few countries who attempted to examine the relevance of Western leadership theories in non-Western cultures by implementing standardized instruments developed in the USA. Naturally, such cross-cultural studies used a more complex methodology such as the grounded approach that was implemented in a larger number of countries, as well as the quantitative method with advanced statistic and media analyses. The distinction between emic and etic concepts is also discussed in this chapter. The findings of these studies led to a contrastive conclusion, namely leadership is either culture specific or universal. In the recent literature, the universalism of a theory can be best described in seven types, namely (i) simple, (ii) variform, (iii) functional, (iv) diachronic, (v) ethnologically oriented, (vi) systematic behavioral, and (vii) cocktail party universalism. The simple universalism represents a strongly etic conception (for example, human sexuality). The variform universalism occurs when a construct can be found elsewhere but with a variation of manifesting forms of behavior. For example, emotion can be expressed in various ways, openly or indirectly, and so forth. In line with facile communication and network in current global world, the efforts to find the variform functional universality are more prominent than the simple universal since cultural dimensions are more refined and invariant important leadership characteristics across cultures are more common.

Chapter **one** also describes the political and cultural context of Indonesia, the local perspective of leadership virtues, and previous studies on leadership in Indonesia, which

showed that organizations in Indonesia generally practiced a people oriented, paternalistic, and transformational leadership style. However, these previous studies could not be compared with one another because they implemented different approaches, either quantitative or qualitative, and they included participants from various backgrounds, from private or governmental organizations, as well as from small or established corporations. The current project was intended to understand the leadership characteristics and styles in the Indonesian context by employing mixed methods in a comprehensive manner. Furthermore, the chapter outlines the whole research project. That is, the grounded approach and the cultural comparison employing the qualitative and quantitative methods were used to identify leadership characteristics and leadership styles practiced by Indonesian managers and perceived to be relevant for the future of Indonesia. The effectiveness of these styles on organizational behavior was further assessed based on the perspectives of both managers and subordinates. Finally, a cross-cultural study involving five nations, namely Australia, China, Indonesia, Japan, and Netherlands was conducted to determine whether leadership styles found in Indonesia were practiced, appreciated, and effective in several other contexts in Indonesia.

Chapter **two** describes three studies aiming at identifying leadership characteristics and leadership styles found in Indonesia. In the first study, in-depth interviews and focus group discussions with Indonesian managers and subordinates from private and governmental organizations were conducted to collect data on leadership behavior, traits, and styles practiced by Indonesian managers. The findings showed that leadership traits were dominant and the leadership style was oriented to people. The second study applied exploratory factor analysis on the data from the first study. The results showed that Indonesian leadership styles could be represented using two components, namely the transformational and *bapak*-ism leadership styles. The third study included universal leadership characteristics, namely team-oriented and self-oriented leadership along with Indonesian leadership characteristics found in the second study. A multidimensional scaling (ALSCAL) revealed two dimensions of leadership styles, namely transformational *vs. bapak*-ism leadership and team- vs. self-oriented leadership. The transformational, team-, and self-oriented were interpreted as an etic dimension, and *bapak*-ism as an emic dimension.

Chapter **three** focuses on the examination of the effectiveness of Indonesian leadership styles on organizational behaviors. Pairs of manager-subordinates participated in the present study by completing leadership styles, motivation, organizational commitment, and job satisfaction questionnaires in two forms, namely self-report and rating of others. An

exploratory factor analysis indicated that the transformational leadership and *bapak*-ism styles fused into a single factor in the same direction, whereas the team-oriented and self-oriented leadership styles were consistent as a single factor with oppositional direction. The findings also showed that manager and subordinates perceived the effectiveness of leadership differently. Further, a multigroup path model revealed that motivation did not mediate the relationship between leadership and productivity. An analysis of the group of subordinates showed that organizational commitment mediated the link between leadership styles and job satisfaction, and between leadership styles and motivation.

Chapter **four** presents two studies which explored the issues of transferability of leadership styles found in Indonesia to other cultures. The studies focused on examining perceptions of representativeness, effectiveness, and appreciation of transformational – *bapak*-ism leadership and self-oriented leadership styles. The first study included a comparison between full-time employees from China and Indonesia, whereas the second study involved students with work experience from Australia, China, Indonesia, Japan, and Netherlands. The findings showed that the leadership styles found in Indonesia have a similar psychological meaning for participants across the five nations. The effectiveness of leadership styles on leader-member exchange relationship (LMX), motivation, and productivity was also examined cross-culturally. The multiple group path analysis showed that a partial structural weights invariance model was supported in comparison between Chinese and Indonesia full-time employees, while a structural weights model among students with work experience in five nations could be applied. The findings showed that LMX and motivation were successful as mediating variables in relationship between perceptions and practice of leadership styles with productivity across cultures. The transformational – *bapak*-ism leadership style was perceived more to be representative, effective, appreciated, and practiced in Indonesia, whereas the self-oriented leadership was more prominent in China. These studies showed that leadership styles identified in Indonesia can also be found in other Asian as well as Western countries, although the salience of these styles may be variant.

Finally, chapter **five** provides the conclusions derived from the six empirical studies and their implications for the leadership theory and practice. In earlier studies, leadership styles practiced by Indonesian managers could be identified in terms of etic and emic dimensions. The *bapak*-ism leadership style was found to represent the emic leadership style in comparison to the transformational, team-, and self-oriented leadership styles which represented the etic dimension. The *bapak*-ism leadership style was also found to be the

opposite to the transformational leadership style. However, in the later studies the transformational and *bapak*-ism styles were found to represent a single leadership style and they were not opposite to each other. To be more precise, the Indonesian leadership styles comprise two dimensions, namely transformational – *bapak*-ism and self-oriented leadership styles. These two particular leadership styles were perceived as having a similar meaning across five nations and being partially invariant in their relationship with organizational behaviors across-cultures. Overall, this thesis provided support for the universality of leadership styles at the level of variform functional universal. In other words, the meaning of leadership styles was invariant and the same relationship between leadership styles and organizational behaviors found in Indonesia was also found elsewhere, but it should be noted that such a relationship may vary across cultures.

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